the PRIEST

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Conversations in Dachau

THE MONTH always makes good reading, but the latest issue has just completed a continued article that was especially stimulating. Written originally for the **Nouvelle Revue Theologique** by L. de Coninck, Superior of the Jesuit residence in Brussels, it told of life among the 2,500 priests at the infamous concentration camp of Dachau. There were that many priests when Father was committed there in 1942, but by 1945, 60 Germans had been released and 1,300 others had died.

There were 138 dioceses represented and 25 religious congregations, constituting a complete hierarchy, from the Bishop of Clermont-Ferrand down to a number of minor seminarians.

In their conversations, digested in the May-June issue of **The Month**, the priests at Dachau concluded that "the prime need of the apostolate today is an intense interior life, on the natural level as well as on the supernatural level."

They observed "a kind of mental laziness" in today's priests. We are too easily taken by the sensational, the slogan. We think as a mob, as a group. Talk to priests about a political question of the day, he says, "and you will discover not what they think themselves, but what newspapers they read."

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The Fathers at Dachau agreed completely, too, that "the priest must be in himself an example of all-around harmonious human development." This is to be achieved by

1) Technical culture—"An understanding of the occupations of those whom we intend to evangelize."

2) We must be familiar with "the major currents of modern thought."—"It is staggering," Father de Coninck remarks, "how the most abstruse philosophies play a part in the lives even of the most ordinary men. For instance, many who have never heard of Nietzsche are practically saturated with his ideas."

3) Humanistic culture: literature, art, history — by which we can better reach an understanding of the people of our day.

4) We should cultivate not only supernatural but natural virtues, too, making ourselves "friendly and sincere, obliging, generous, sociable: a man, not merely a cleric."

There were many interesting points in the article—too long to be adequately summarized here: for instance, the need of keeping theological study alive. Theology is looked upon by too many as "a thing congealed, given once for all in rigid formulas; as a collection of truths embalmed like so many mummies, interspersed with outworn controversies against long-dead heresies. . . "

Father de Coninck believes we should work to bring out the "message-value" of theology—"applied theology," as he calls it.

It is altogether a most interesting article and well worth pondering over by those who can get a copy of it.

THE PRIEST **SEPTEMBER, 1946** **VOL. 2, No. 9**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv, 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy, and religious, $2.00 per year, $5.00 for three years. To seminarians in U. S. A., $1.00 per year. Canadian and Foreign, $3.00 per year, $7.50 for three years, in U. S. Funds. To seminarians in Canada and Foreign countries, $1.50 per year.

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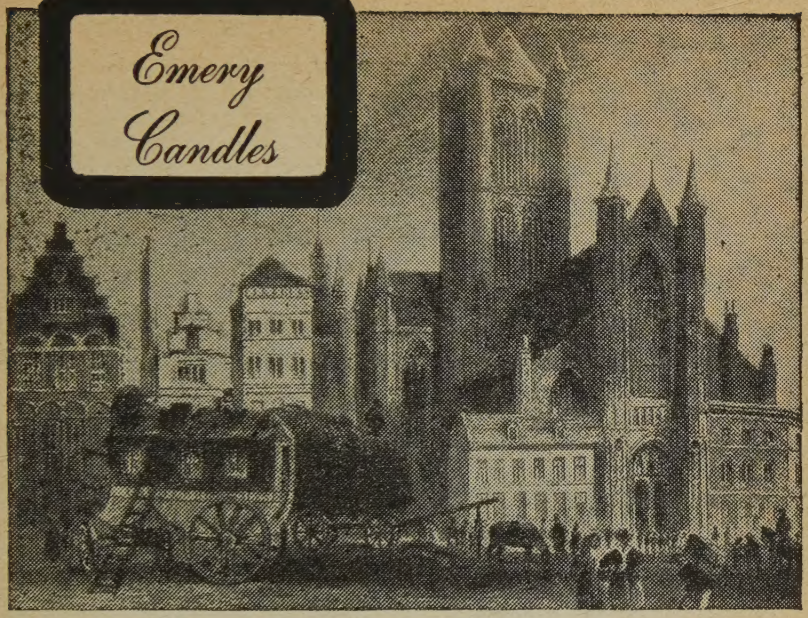
Address all business communications to **The Priest**, Huntington, Indiana.

Address manuscripts and editorial communications to the Reverend Editors at Old St. Mary's Seminary, 600 North Paca St., Baltimore (1), Md.



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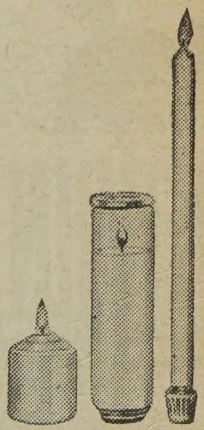

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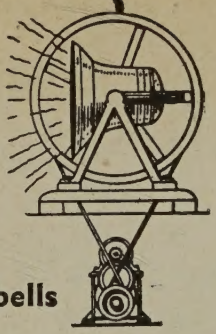

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Congratulations

HEARTIEST congratulations to our friend the Reverend John J. Schagemann, C.ss.R., of Annapolis, Md., who, on the feast of St. Alphonsus last, celebrated his fiftieth year of service as a Redemptorist. Fr. Schagemann is the originator and still ardent active promoter of the Maternity Guild movement. (Cf. **The Priest,** May, 1946). He has likewise been integrally associated with the Central Verein of St. Louis.

An interesting detail which the **Catholic Review** brought to light in connection with Father's jubilee is the fact that in 1842 Fr. Schagemann's own father was present when the Venerable John Nepomucene Neumann made his religious profession as a Redemptorist in St. James' parish, Baltimore.

From the bottom of our hearts we wish him Ad multos annos!

In the Florida Panhandle

THE Diocese of Mobile is larger in area than the States of New York, New Jersey, and Connecticut, and it still has twenty-eight counties in which Holy Mass has never once been celebrated. So says Bishop Toolen in a recent appeal for funds. But if he still has twenty-eight priestless counties, it certainly isn't his fault, for never did a man work harder at building the Faith in his diocese than Bishop Toolen.

Our attention was caught lately by a project developing quietly in the panhandle of North Florida—which also falls under Bishop Toolen's rule. In that panhandle there is a federation of projects for evangelizing the Negro. Founded in June 1938, it's called "Maryall," be-

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Every experienced educator recognizes the shortcomings, educational and disciplinary, of the new trend. Can the educational dangers be eliminated without giving up the progressive methods? Have the traditional methods made learning an onerous task and did they too stringently restrain spontaneity and initiative? Are the progressive methods too wasteful of time and do they invite undue self-assurance and lack of respect for authority? Is the new trend an ephemeral experiment or is it truly progressive with promise of permanence?

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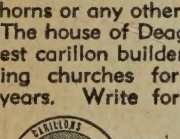

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Our Lady of Angels

The point of this item is that Father John just opened a hospital

(Continued on page 73)

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the PRIEST

Vol. II SEPTEMBER, 1946 No. 9

Editorial Comment

How Free Is Radio?

ALMOST the moment a man begins to talk, somebody either openly or inwardly disagrees with him. That's human nature. We don't all think alike, and it would be a drab world if we did.

Now if it is true that two men talking together can disagree, how much more true it is that wider shades of opinion will blossom forth when an idea is expressed through any medium of mass communication — the press, motion pictures, the radio.

Nobody denies that these media of communication should be used for a wide expression of opinion, for, as St. Bonaventure said, truth is illuminated by the spark struck by the clash of two minds. The question is how far can one go in expressing beliefs and opinions? Specifically, how far can one go in expressing opinions and beliefs through a medium such as radio?

More specifically still, how far can one go in presenting one's religious convictions on the air?

There's a feeling abroad among many priests that the networks are too strict in their interpretation of what constitutes a controversial issue, and therefore have a tendency to throttle freedom of Catholic expression on the air. For instance, Catholics believe that artificial birth control is a sin. The Society for Planned Parenthood believes that it is not only not a sin, but a positive benefit to humanity. Catholics believe that there is only one true Church; a great many Americans subscribe to the fallacy that one religion is as good as another.

The question has been asked, "How can Catholics present their ideas on these subjects without embroiling themselves in what the networks feel would be a controversial issue?"

The question has also been asked: "Do not the networks demand that talks, particularly by Catholics, be watered down

to a level where they are nothing but milk-and-water platitudes that could just as well be uttered by a Baptist minister as a Catholic priest?"

These are fundamental questions, and must be faced, especially in these times when there is undoubtedly a great deal of godless influence exerted in all media of communication.

Having had some years of experience as a radio speaker for the programs of the National Council of Catholic Men, as well as for the religious programs of the CBS and Mutual networks, the writer has at times had to face this problem, and this is the sum of our reflections on the subject. Take it for what it's worth.

Censorship

The first thing a speaker on the radio runs up against is the problem of censorship. This is not too startling, for everything we write as priests is subject to official theological censorship anyhow. It is for this reason that the NCCM, acting under official episcopal instruction, submits all radio talks to a priest who is the theological censor appointed by the Episcopal Chairman of the Lay Organizations Departments of NCWC. (Of course, no layman at NCGM is empowered to pass on the theology of a priest's talk.)

So we can be sure, at least, that so far as theology is concerned, a Catholic talk heard on NCCM's programs is sound.

But radio is a strange and wonderful medium of communication. It has its own peculiar techniques. By not following them it often happens that a talk that is excellent to read sounds dull and lifeless on the radio. A pulpit address that might hold the congregation spellbound in a church frequently sounds verbose and tiresome when delivered on the radio. To put it bluntly, in many cases a good pulpit preacher is not a good radio speaker.

The difference between radio and the other means of communication are illustrated by the fact that an audience will sit through a stage play running for a couple of hours and not be bored. But when that same play is prepared for radio presentation, it's cut down usually to a thirty-minute period, incidents are changed slightly, and music is used to build bridges from one incident in the play to the other.

The reason for these changes and for the shortening of the play is the simple one that in radio the listener uses only one sense—the sense of hearing. In order to hold his attention, then, the two-hour play is cut to thirty minutes, and music is used to create moods and to stimulate the listener's imagination.

He Can Tune Us Out!

Now, *pari passu*, the same difference exists between radio speaking and pulpit oratory. Where the sermon might be long

and interesting in a church, on the radio it must be much shorter. One reason is that the audience can't see the speaker; it can only imagine him. And with only one sense being used by the radio listener, the others have a tendency to distract him.

A further thing to take into account is that fact that in a church the audience can hardly walk out on a priest, but on the radio they can—simply by twisting the dial. So we have to present our material in a way suited to the radio rather than to the pulpit.

Judith Waller, in her new book, *Radio: The Fifth Estate,* has this to say about radio talks: "Of all radio program forms, the radio talk is the hardest to write, to give, and to make interesting and acceptable to the listening public. The first inclination of almost everyone, in turning on the radio and finding someone talking, is to switch the dial immediately until a musical program is found. That is done almost as unconsciously as breathing. TALKS, AS SUCH, ARE NOT LIKED."

The radio speaker's problem, then, is to present the truths of faith in such a way as to catch and hold the listener. But the trick of the good radio speaker lies in making them sound like the vital, necessary, and interesting truths they are, rather than as forbidding, formal "instructions."

Radio people have a tendency to look askance at all talk programs (and that includes us) not so much because they want to prevent us from expressing the truths of our Holy Faith, but because, unfortunately—and let's face it—we priests have too often been dry, didactic, and uninteresting. No radio network executive wants to have any program on his network that will drive listeners away.

Incidentally, do you listen to all the Catholic programs available on your radio, Father? Neither do we—not so much because we don't have time, as because so many of them are so completely, so utterly insipid.

Controversial Issues

This brings us to another aspect of the problem—the controversial character of religious talks. As we pointed out before, almost any opinion held by one man can be controverted by another man. Our doctrine of the Trinity, for instance, is a controversial issue so far as Unitarians are concerned and, therefore, it should not be aired on the radio for fear of antagonizing the Unitarians. Presumably, for all we know, the Unitarians could demand time to answer our assertions about the Trinity, if they wanted to.

But setting such extreme cases aside, we might as well admit that there is a lot of controversy that could arise about Catholic dogma and morals. It has been so from the time of Our Lord . . .

But no network wants to an-

tagonize any of its listeners. It's bad business. Nor do they like controversy, because they can be sued for libel. Maybe some of them lean over backwards trying to keep everybody happy. But they're certainly not being motivated by a hatred for Catholics or Catholic dogma. They're trying to please their customers. Now, whether or not this is a good thing, we can't say. All we know is that in the recent FCC Blue Book on the Responsibilities of Broadcasters, the Commission seems to feel that more opportunity for expression of divergent opinions should be given on the radio.

Is It Interesting?

But Blue Book or not, the picture is still the same. The question is, what is the Catholic radio-speaker going to do about it? For the dyed-in-the-wool speaker who wants to give a course of sermons on, let us say, the Sacraments, just as he'd hand the same material to his parishioners, the situation is none too pleasant. Radio won't like him. As a business, radio is no more interested in what we think about Sacraments than General Motors is. What they want is a good radio program. If we want to talk about the Sacraments, all they ask is that we do it so as not to offend people who don't believe in them, and to present our matter in a radio-like, interesting way. They don't ask us to water our doctrine at all. Here the old saying applies: "It isn't so much what we say as how we say it that counts."

In some cases, networks have shied away from talks on purely dogmatic subjects maybe because they felt at heart that nobody could do them in an interesting way. And so, to solve the problem once and for all, they have said, "Keep away from dogma on the air as much as possible."

What all this adds up to is a challenge to our talent. Surely, interesting talks are hard to prepare. People have a natural aversion to instruction all the way from the child in the kindergarten to the radio listener in his living room. They not only want, but they expect the radio to entertain them. To them, radio is a show. Whether this attitude is good or not is beside the point, because it's a fact, and it's something that has to be reckoned in by anyone who is tapped as speaker for a religious broadcast.

Incidentally, just think of how the Church has applied this principle in her ritual. The Solemn High Mass, for instance, is a colorful, intriguing spectacle. The Masses of the oriental rites are perhaps still more colorful. The Church brings God down from heaven to our altars in the midst of incense, music, lights, rich vestments and elaborate rites. Why? One reason is to impress and hold the attention of everyone concerned.

Now along comes radio. If

God does not disdain our feeble efforts to welcome Him with pageantry, why should we hesitate to express His eternal truths with some little of the same appeal?

The place for didactic instruction is the home and school. Radio can never take the place of those two institutions. But it can help them by presenting not only the old truths themselves, but the spirit that underlies them.

Converts?

We don't believe that radio is suited to making converts. It can only direct them and stimulate them to think along certain lines that may eventually lead to conversion, but it can hardly give a detailed account of Catholic doctrine. NCCM tells us that about fifty persons a year become Catholics as a result of having been directed towards the Church by the Catholic Hour and the Hour of Faith.

That an interesting and non-didactic presentation of the truths of faith can be made is evident from our work in the classroom. Nobody feels that Catholic truth is "watered down" when we look over a textbook in religion for the fifth grade. The truths are there in all their splendor, and they're not compromised. And yet they're not put in the same way as they are to be found in Noldin or Tanguerey . . .

This should be remembered in connection with the fact that on the air we're reaching a big audience of non-Catholics. We must think of them, too, in the sense that we have to give a clear explanation of Catholic truth in terms that won't baffle or bore them.

For the non-Catholic listener, as well as for those of our own Faith, we might well present the "spirit" of Catholicism and let the finer points of dogma be explained in the pulpit and the classroom.

In sum: the priest speaker should realize that he is challenged in preparing his talk by the medium with which he is working. Without compromise, without watering down truth, he should try to make his talk interesting and effective. If he does this, the natural shyness of the networks towards doctrinal talks will, in large measure, be averted.

It isn't that they want to throttle Catholics, but they want every talk on the air to be a real radio talk, and they have a right to expect at least that much. So religious radio is free, but free in the sense that once an artist has decided to paint a picture in oils, he is no longer free to try to make his oil painting look like a piece of sculpture.

Go to friends for advice, to women for pity, to strangers for charity, to relatives for nothing.—Spanish Proverb.

Getting More Out of Mental Prayer

M. Eugene Boylan, O.C.R.

Some hints on that most vital exercise

EVEN at the risk of wearying the reader by our insistence and by partial repetition, we cannot leave the subject of mental prayer without some further discussion. Perhaps it would be an exaggeration to say that the whole spiritual life hinges upon mental prayer, but it is at least true that there is no exercise which can have such an effect on the spiritual life and which is itself so affected by that life. It therefore forms an excellent check on one's spiritual progress. Hence our insistence.

To sum up the view we put forward, we may say that there are three things which each priest must *decide* to do every day. The first is to nourish his mind with thoughts about God by reading. The second is to develop and to digest such thoughts by reflection. The third is to speak to God in his own words and his own way by prayer, using those thoughts if necessary. These three things are often telescoped into one exercise called meditation. We suggest separating them into three different exercises, namely: spiritual reading, "personal" prayer, and reflection.

An Hour's Prayer

As to duration, we would suggest an hour for all three taken together. The allocation of that hour depends upon one's personal needs and accomplishments, but twenty minutes should be a minimum for prayer. The reflection can be done rather informally—on a walk for example—but one must check up occasionally to see that it *is* done. Spiritual reading must have its appointed time, and must never be discarded. The period for prayer—we may call it mental prayer—must also be fixed and not left to chance. The morning is often suggested as the most suitable time. Not everybody will find it so. For some, the evening is more congenial, especially if one has a chance of making one's prayer before the Blessed Sacrament.

If the evening is chosen, there are two points which call for notice. The first is that it is much more likely that things will turn up to interfere with an evening prayer than a morning one (and may we stress the fact that "evening" does *not* mean just before going to bed!), so some rule must be made to provide for accidents. Two periods of prayer next day might do that. The other point is, that when mental prayer is left until evening, some short informal "contact" must be made with our Lord in the morning before Mass.

The priest's whole life is to

be lived in close partnership with Our Lord—we are branches of the Vine—and the remembrance of that contact needs renewing at the start of each day's work. Otherwise, most of the day's work may be attacked single-handed, a policy which is fatal and sterile for a priest. *A priest cannot perform a single act of his ministry alone!* He is not merely another Christ:—he is one with Christ. That union must characterize his Mass, his office, his work—his whole life as a priest. Nowhere can it be better developed and made real than in mental prayer and in one's thanksgiving. Even a short five minutes *praying*, as distinct from saying prayers, will make a great difference to the Mass and the breviary.

Ways of Praying

If proper provision is made for that morning meeting with our Divine Partner, there can be little objection to choosing whatever time of the day suits best for our prayer. In the last article we gave an example of how one might go about starting to pray, and we pointed out that facility in talking to Our Lord, or even in remaining silent in His presence was partly dependent upon the state of our spiritual life.

However, not everyone will feel at home in praying as we suggested, and even fervent priests may find it extremely difficult to converse with God for any length of time. For such cases, there are other ways of praying.

The slow, deliberate, recital of a favourite prayer, with plenty of pauses, will help in some cases. The point here is to try to make the words of the prayer one's own by dwelling on them. The Psalms offer excellent material for such a way of praying; however, one should not linger over obscure or difficult texts, but should be content with those verses which say something that one wants to say. Any formula of prayer in a book can be used in this way. One such book is *The Sufferings of Our Lord Jesus Christ*, by Fr. Thomas of Jesus, O.S.A. It is a translation of an old Portuguese work in which every second chapter is a personally addressed prayer to Our Lord. We hope to see this book reprinted shortly and distributed through the Newman Bookshop.

Another way of dealing with this difficulty is to use a spiritual book line by line to supply one with ideas, and then to form one's own acts as a result of the few lines just read. Care must be taken that this exercise does not develop into mere reading. The book should be one which lends itself to such treatment, preferably an old friend. If one has not read it before, the tendency will be to run on rapidly to see what comes next, and there are some books written deliberately to carry one on. Other books have the knack of making one stop and think. Each man

has to choose his own fare in this matter.

Aridity and distraction beset many men in prayer. They can have many different causes, but they always make the prayer burdensome, and soon the temptation presents itself to give up such "prayer" as sheer waste of time and to devote the period to "more useful" purposes. This is the parting of the way, and the beginning of the end of the spiritual life—if one yields permanently to that temptation.

Never Give Up Trying!

One must react decisively by a vigorous *decision* never to give up the daily attempt at prayer, no matter how futile the whole thing may seem. Without seeking further justification for such a decision—and it would not be hard to find many good reasons for it—one can throw full responsibility for the time thus employed on the Canon Law of the Church (cf. Canon 125). Because of that Canon we know that the daily attempt to pray is God's will. Now we cannot improve upon God's plan or upon His way of doing things. If we do things His way, He takes full responsibility for the results. In any case, we cannot be His friends if we refuse to carry out His will, and His will is in the Code. For a priest, the time of mental prayer is a daily appointment with God. If God decides not to come, that is His business; our business is to keep the appointment and we shall not lose by faithfully doing so.

The causes of distraction and aridity at prayer are manifold. Distractions can arise from inordinate attachments, excessive pre-occupation with one's work, lack of sufficient remote preparation for prayer by spiritual reading, want of a generous effort at the beginning of our prayer to turn our *whole* attention to what we are going to do, and from many other such causes.

If the cause is evident—well, one can cure the disease by removing the cause. However, the nature of the human mind is such that distractions are almost inevitable; even the very interest of the subject of one's prayer may produce distractions according to the usual laws of the association of ideas. And it is well to remember that as one progresses in prayer, a period comes wherein God changes His way of co-operation with the soul; He no longer acts on the intellect or the imagination, and thus these faculties run free and uncontrolled. So that there are distractions that one cannot remove. What, then, is to be done?

Either make the distraction a matter of prayer, or else just look over its shoulder as one does in a crowd when a stranger gets in one's line of sight. Leave the distractions there, but attend to God. The very difficulty of doing so makes the prayer more meritorious. Much of our dissatisfaction with our attempts at prayer arises from the fact that

we are really trying to please ourselves at prayer instead of trying to please God.

Looking For Self-Satisfaction

This is also the reason why we are so discontented with arid prayer. It gives us no self-satisfaction. Aridity can arise in different ways. Over-indulgence in pleasure—even in lawful pleasure—worldliness, or sinful habits, can destroy our taste for the things of God. *The sensual man perceiveth not the things that are of the Spirit of God* (I Cor. ii, 14). Prayer is closely connected with the desire for God, with the relish and "taste" for God, and here again we see the close connection between the whole spiritual life and our prayer. However aridity does not always arise from infidelity, nor can it always be ascribed to fatigue. The latter cause is, of course, sometimes operative. But, as we noted above, progress in prayer may lead to an arid state. To reach the Promised Land we must go out into the desert and leave the flesh-pots of Egypt, even though these "flesh-pots" in this case have been spiritual.

For a fuller treatment of this condition we would refer the reader to either of two books: *The Science of Prayer* by Fr. de Besse, O.F.M.Cap., or *On Prayer* by Fr. de Caussade, S.J. Here we can only warn the reader not to assume that such aridity is a sign of failure in prayer. It is often the reverse. In this case a man has reached the stage where he can only pray in complete dryness by patience and by faith. Whatever happens, the attempt at prayer must not be given up. Each and every priest must convince himself that he cannot give up this daily attempt at prayer without grave loss to himself and to the Church.

Mental prayer has many important effects. There is one however which is unique. Practically all the other exercises of the spiritual life can be performed by a priest who still clings to his own pet plans for doing his own will, whether it be a habit of deliberate venial sin, a refusal to listen to the promptings of grace, or a determination to refuse God something which God wants him to give up. A man can even blind his own conscience to the serious danger of mortal sin—he may in fact go even farther—and still carry out all his other religious exercises and duties. *But he cannot persist in any such infidelity and still persevere in the daily practice of mental prayer.* One thing or the other must give way. No man can look God in the face every day and say "No" to Him. And no man who has *not* a deliberate intention of saying "No" to God, need be afraid to look Him in the face. We may be weak and fainthearted, but He is our Saviour; He knows the clay of which we are made, and the Scripture tells us *our sufficiency is from God.*

To Escape Our Environment

There is another point which should be made in this connection: We live in the world and

to some extent we share its ways. We live in a particular nation and we share its national character and special outlook. To some extent we are all moulded by our environment. No matter how excellent all these influences may be, they have at least the defects of their merits. It is not for an Irish writer to analyze the American outlook and temperament. But perhaps this much may be said without giving offense: All we English-speaking peoples share a culture which has been moulded to a very great extent by Protestantism and which is now being greatly influenced by paganism. We priests have to stand between men and God; we have to lead men to God. We *cannot* help men escape from the prison of their own time and culture if we ourselves are also in the same chains. To change the simile, we cannot guide men through the fog that besets the path of our ship if we ourselves have not some means of knowing the true course, either by experience, by wirelessed information, or by an occasional glimpse of the heavens.

Non Habemus Hic Manentem Civitatem

If we do not daily make personal contact with our Lord, we shall easily become prisoners of our own time and our own surroundings. To a priest, the world should be at best "provincial"; the priest's capital is elsewhere. If we do not sustain our supernatural outlook, we ourselves shall become as petty and as provincial as the parish-pump. Daily prayer and reflective reading are our only hope.

Pius X devotes a great part of his *Letter to Catholic Priests.* (4.8.08; English translation, B.O.W. 1918) to the question of daily prayer and reflection. His words must be quoted:

Let us hold it as a fundamental truth, that if a priest wishes to live up to the standard required by his position and his calling, he must give himself with intense earnestness to prayer. It is much to be deplored that prayer is too often made rather out of routine than with fervour of spirit, the psalms for the appointed Hours are recited listlessly, a few invocations are added, and no other time is set apart daily to commune with God with the piety which lifts the heart heavenward . . .

It is of capital importance with regard to prayer that a certain time be set aside every day to meditate on things eternal. No priest can omit this without being guilty of great carelessness —and without grave loss to his soul.

And in reference to the very danger we have just indicated, of a priest becoming infected with spirit of his surroundings, the Pope writes:

A certain heavenly-mindedness befits the priest, as being one who must himself know, speak of, and breathe unto others the love of heavenly things. . . That daily meditation helps more than

anything else to produce and sustain this habit of mind, this almost natural union with God, is so obvious to the thinking mind that we need insist no further upon it. A sad proof of this necessity is found in the lives of those priests who despise and make light of this practice. They are men in whom that priceless blessing — sensus Christi — has grown feeble; they give themselves wholly to vain and earthly things, fulfilling their sacred obligations negligently, coldly, and perhaps unworthily.

The Reward of Daily Prayer

Even in our ministry we shall reap the reward of our daily reading, our reflection, and our prayer. Therein lies the secret of that unction in preaching by which a man moves souls to come to God. Therein too is found the source of those happy inspirations that put just the right words into a priest's mouth when he is dealing with those in suffering or in sin.

The words of Pope Pius X are to the point: *Among those who fail to consider in the heart, or who look upon mental prayer as a burden there are some, who, though aware of the consequent spiritual atrophy, excuse themselves on the plea that it is manifestly to the advantage of others that they should be wholly taken up with the distractions and cares of the ministry. They make a sad mistake, for, not being accustomed to commune with God, when they speak to others of Him or try to instruct them in Christianity, the Divine Spirit breathes not through them and the Gospel, in their hands, seems almost without life. Their voice, however striking, prudent or eloquent it may be, is not the voice of the Good Shepherd, to which the sheep hearken to their salvation; it is but empty noise and passing vanity, often bearing fruit only in pernicious example, to the discredit of religion and the scandal of the good. So also is it with the whole life of such a man; it produces no solid fruit, at least only a short lived one, since there is lacking that heavenly shower which "the prayer of him that humbleth himself" calls down in great abundance.*

These are not the words of any retreat preacher, who might conceivably be led by zeal to overstate his case. They are the measured solemn assertion of the Vicar of Christ addressing all his priests. Their authority alone should be sufficient to assure every priest of the value of his attempt at mental prayer, and to encourage him to spend time and trouble in its development. Those who have neglected prayer will find that they come to God as a stranger to a sort of President of the Corporation whose plans they carry out but whom they have not met personally. Our Lord's desire is otherwise: *You are My friends . . . !*

Let not the reader be impatient with our insistence on prayer and friendship with God. We

have quite a number of "don'ts" to urge at a later stage, but since we dread negative spirituality, we do not want to empty a man's life of any of its pleasure without being ready to propose some better alternative. The personal friendship of Jesus can compensate for many sacrifices and that personal friendship can grow only by contact in prayer. Let us never forget His promise to the Apostles—that if they gave up certain joys of this world, they should have instead *a hundredfold in this life* and eternal life hereafter. Mental prayer is the gate to that hundredfold.

It seems highly probable that a philosophic historian, surveying the twentieth century from the vantage point of two or three hundred years of perspective, **will designate the revolt against the liberal and humane values of Western civilization as the most important characteristic of our age.** This revolt is something bigger than any war, although it has been enormously accelerated by the human suffering and material devastation of the two global wars of our time. It is not summed up in any single revolution, although it is reflected very vividly in the methods of the three biggest successful revolutions after the First World War, the Communist, the Nazi, and the Fascist.

Perhaps the final incontrovertible proof that this revolt has come perilously close to success over a large and important area of the world is to take a look at the bomb-wrecked, gutted, barbarized Europe of today and compare it with the Europe of 1913. The contrast is so arresting, so terrible, that it should give cause for serious reflection to the hardiest and most dogmatic believer in the inevitability of progress.—William Henry Chamberlin in **The New Leader.**

Ideas are dangerous, but the man to whom they are least dangerous is the man of ideas. He is acquainted with ideas and moves among them like a lion-tamer. Ideas are dangerous, but the man to whom they are most dangerous is the man of no ideas. The man of no ideas will find the first idea flies to his head like wine to the head of a teetotaller.—**Heretics,** by Chesterton.

The population per square mile of arable land in Japan is 2,430; in Germany, 587; in Italy, 500; in the United States, 102, and in Russia only 68, according to a Twentieth Century Fund report.—**The New Leader.**

The Priests' Communion League

Plenary indulgence for frequent communicants

IN JULY, 1906, some seven months after the publication of the epoch-making Decree on Frequent and Daily Communion, an association of priests was established in Rome, in the church of San Claudio, belonging to the Fathers of the Blessed Sacrament. The purpose of this new society, known in America as the "Priests' Communion League," was to spread and promote the practice of frequent and daily Communion in conformity with the recent decree of the Holy See. The members pledge themselves to strive for this end, in season and out of season, by means of a threefold apostolate: prayer, the pulpit, and the press.

So gratified was the Holy Father, Pope Pius X, with the association that he raised it at once, without the customary three years' trial, to the rank of Archconfraternity (archiassociatio primaria), and enriched it with numerous privileges and indulgences. One of these is the rare faculty which the members enjoy of imparting a plenary indulgence, once a week, to all penitents who receive Communion daily, or almost daily, that is, at least five times a week.

No special formula is required for granting this indulgence and it may be given in advance for several weeks. All that is required is that the confessor belong to the Priests' Communion League and have the intention of granting the indulgence, and that the penitent receive Holy Communion at least five times a week and have the intention of gaining it.

By granting this precious favor the Church wishes to show her gratitude for the honor and joy which daily Communion affords our Lord. Besides she wishes to form a choice band of pure souls who are free not only from the guilt of sin but also from its temporal punishment, and who are ready at any time to enter Heaven without passing through Purgatory.

Note: Members of the Priests' Eucharistic League, as such, are not entitled to this privilege. Any priest may join the Priests' Communion League by writing to the National Headquarters at 184 East 76th Street, New York 21, N. Y.—*Emmanuel.*

God's true priest is always free;
Free, the needed truth to speak,
Right the wronged, and raise the weak.
—Whittier, **The Curse of the Charter-Breakers.**

Religion in the German Army

Philip M. Hannan

Our brother-priests behind the German lines

"I AM not a 'Nazi' priest. I am a Catholic priest and you must come to Mass here just as if a French Catholic priest were saying Mass for you," admonished the German Luftwaffe chaplain in his guttural pronunciation of French. The French congregation, gathered in the pitiful little church that had but a small belfry to distinguish it from the row of granges and village homes, did not resent his words. The people of Voisenon, the village in which the headquarters of the nearby German air field was located, had grown to respect the priestly zeal of the German Catholic chaplain. Each Sunday morning, in his German uniform, he would stalk the two cobbled streets of the village, urging the Catholics to come to Mass, adding his powerful voice to the impotent clang of the church bell in arousing the French villagers. The French priest, the chaplain of the nearby girls' school, had been banished together with the sisters, when the German Army occupied Voisenon. The German Luftwaffe chaplain came later and assumed responsibility for the French Catholics in addition to his German Catholic subjects scattered in units twelve miles in every direction from Voisenon.

No longer did the French hiss "Nazi" as the German Catholic chaplain passed them on the streets of the village. They nodded and murmured respectfully, "B'jour, Monsieur l'Aumonier."

The trials of the German priests in rear area units were merely annoyances compared to the hardships of the Catholic chaplains in combat units.

Whenever possible, a German Catholic priest was supposed to qualify for the position of chaplain by serving for six months in a front line position; generally, he served as a front-line medic. Frequently, this six months' period qualified him as a candidate for Christian burial. The mortality among German priest-medics was high. On some occasions I inquired from German priests about German seminarians I had known in Rome. "He died at Stalingrad."—"He was on the Eastern front and we have not heard from him in a year," were the usual answers.

If the German Catholic priest were fortunate enough to be assigned and commissioned an Army Chaplain, he found that he was the only Catholic chaplain in a Division (generally, only

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Father Hannan saw long service in Europe as a chaplain with the 81st Airborne Division.

one Protestant chaplain was allowed also). He was given the pay of a major but had no rank except that of an officer. Since the Germany Army was about three-eighths Catholic, the Catholic chaplain labored under tremendous difficulties even in an "ideal situation." Roughly, he was expected to do the work accomplished in the American Army by five Catholic chaplains —the normal number of Catholic chaplains in an American Army division.

Politics vs. Religion

In an "ideal situation," the German Catholic chaplain could arrange occasionally to have Catholic priests, serving as medics, say Mass in their units. This depended entirely upon the good will of the German commanding officer, many of whom hesitated to practice good will in religious matters, fearing loss of favor with the Party. Some Catholic priests, medics, were allowed to say Mass privately but not publicly; the percentage of Catholic German soldiers in a unit who could assist at such private Masses was almost negligible.

Actually, this "ideal situation" for a Catholic chaplain in a German division was seldom realized, owing to special regulations. The old Wehrmacht divisions existing prior to 1933, the year of Hitler's accession to power, were allowed to have their normal complement of one Catholic chaplain; but divisions formed after 1933—and that comprised the great majority of the German Army divisions—did not have chaplains assigned to them. The Commanding General of the division could secure a chaplain *if he demanded one,* but his political discretion generally curbed his zeal for the religious welfare of his men.

Another factor that considerably reduced the number of Catholic chaplains in the German Army was the failure to replace chaplains who became casualties. As Catholic chaplains were killed or incapacitated, they generally were not replaced. I never met a German Catholic chaplain or priest who knew any accurate statistics on the German Catholic chaplains corps, but two or three ventured an opinion and all the opinions agreed; at the beginning of the war, they stated, there were about 400 Catholic chaplains, but at the end of the war there were only about 250.

One cannot reach a completely accurate figure about the number of Catholic German soldiers to every Catholic chaplain, but an approximation is possible. The German Army, including its Austrian, Italian and Polish components, amounted to about ten million men. Of these, almost four million were at least nominally Catholic. Therefore, at the beginning of the war, there were about ten thousand Catholic soldiers to each Catholic chaplain; at the end of the war there were about sixteen thousand Catholic German soldiers to each Catholic chaplain. Any priest who has been a chaplain with combat troops knows the insurmountable

difficulties in trying to care for sixteen thousand Catholic troops scattered in all types of units and detachments.

This statistical figure, in my experience, was even surpassed by conditions we met. On May 1st, 1945, a German Army of 150,000 men surrendered to our airborne division. Many of these German troops were Bavarian and therefore Catholic; roughly, about thirty-five or forty percent were Catholic. *There was only one Catholic chaplain for this whole army!*

This one Catholic German chaplain was, naturally, with the hospital group. He knew of some priests among the soldiers in the German Army so we began a priest-census in the encampments of the German Army along the sandy forests of the Elbe River. The encampments were in our regimental area so it was my duty to assist the German Catholic chaplain. As I found priests in the German army units, I promptly promoted them to staff rank in their unit and designated them the unit official Catholic chaplain with direct access to my office. I may be the only American officer who ever promoted, on his own authority, ten German privates or corporals to the rank of staff officers in the German Army. Legal or illegal, the field promotions were accomplished.

Some of these Catholic priests had private Mass kits. One priest had left his Mass kit in the custody of a German Protestant family in a little forest village; he feared that his American captors would loot his Mass kit and such fears were, unfortunately, often well grounded. He told me that he had left his Mass kit with a Frau Ihde in this village; I went there and found that the whole village was interrelated and that all were named Ihde! The correct Frau Ihde was located and I retrieved the Mass kit. Another Mass kit was in a village occupied by the Russians; after the fairly interminable negotiations for permission to enter their territory, I finally was allowed in the village and secured the kit—which had been in the home of the Protestant pastor.

Real priests!

These recently commissioned German Catholic chaplains showed a zeal and devotion that was deeply edifying. After their years of hardship and practical persecution in the Army, they asked for nothing except the opportunity to serve the Catholic men and requested only the barest supplies for accomplishing their priestly ministry. They asked for no preferential treatment whatsoever, and they continued to live in their former quarters as enlisted men. In the absence of any suitable insignia, they merely fashioned a cross from a white strip of cloth and put this on the front of their uniform.

Food rations were desperately low (they received about one-quarter of the amount our sol-

diers were given) and when I offered to secure for them separate quarters with a separate mess, they refused; as priests, they preferred to share the hardships of the men. When it was rumored that they were to be turned over to the Russian Army, I volunteered to secure the release of some of the Catholic chaplains (we planned to consolidate the camps so that they could be served by less priests). Every Catholic priest preferred to stay with his men to the bitter end. Fortunately, the captive German Army was turned over to the British instead of the Russians.

No doubt a number of skeptical Catholics will think that the "good German officers" found a way to have Mass for their Catholic men. Possibly some did. I never saw any evidence of it. And I did meet a very staunch Catholic staff officer, a count who was related to the famous Catholic noble family that built the Cathedral of Hildesheim. This Catholic count requested very strongly that I locate and bring to his unit a Catholic priest; he had been unable to find one and was very grateful to me when I brought one to the camp.

Some American Catholic chaplains, who saw isolated cases of good treatment of the Catholic Church or of Catholic priests in the German Army, have made misleading generalizations on the condition of religion in the German Army. Of course there were places where it suited the Nazis not to molest the Church too much in order to propagandize that treatment as typical. Of course the wayside shrines in Bavaria and the Rhineland were not torn down. What purpose would it have served? Of course many German Catholics had religious pictures in their homes. The persecuted Irish kept their rosaries and pictures for centuries when priests were proscribed and Mass was forbidden. Of course the Catholic churches in Germany were beautiful and some were still standing; but the schools were closed and many priests were in Dachau concentration camp. Of course there was a Catholic bishop for the German armed forces—the Nazis could not prevent his appointment but they did prevent the fulfillment of his duties.

Inaccurate reports

The inaccurate statements of some returned American Catholic chaplains (who saw little service in Germany or who spoke no German) that "condition for the Church seemed pretty good" are grossly untrue and stultify the Holy Father and the German hierarchy who condemned the intolerable conditions in Germany; and such remarks also are a great disservice to the struggling priests and chaplains who deserve the highest praise.

Now, I do not mean to infer, by praising worthy German priests and chaplains, that all the German priests were exemplary. No doubt some fell victim to the propaganda of the Nazis. Some

too, because of lack of communications with their bishops, committed mistakes of judgment in good faith. For instance, I recall a talk with a German Catholic priest who had had no contact with his bishop for two years and who had heard nothing but Nazi propaganda for many years. He had come to the conclusion that the world would be better off with the death of all the war-mongers—Hitler, Goering, Stalin, and Roosevelt! And he told this to a number of American officers as evidence of his impartiality!

One could spend years debating whether the Catholic clergy in Germany could have or should have been more active in an underground resistance movement. Prescinding from that, there can be no doubt that the German priests and chaplains in the German Army as a whole acquitted themselves nobly and a fitting tribute was paid to them by a French priest whose brothers had been deported by the Gestapo.

"Scarcely anyone has more of a reason to hate the *sales Boches* than I, but their chaplains and priests were very good. During the retreat from France some of them stopped in my *presbytere* and said Mass in the church. I remember especially one chaplain of the German paratroopers whose unit had lost ninety percent of its men, but he had stayed with his troops to the last moment, even though some of the officers had left. *Quel pretre!* I wonder if our priests have been as good!"

Huberman and the Truth

Reynal & Hitchcock recently started "Pamphlet Press" to issue a series of booklets dealing with social and economic problems and designed to reach a mass audience. All of which makes for a commendable program in the publishing field except that unfortunately they placed a man at the head of this project who has usually followed the party line. He is Leo Huberman, formerly of PM, one-time editor of the National Maritime Union's Pilot and for a decade a devoted admirer of Soviet Russia. Now his firm is widely advertising Huberman's first opus under the "Pamphlet Press" imprint ("The Truth About Unions," $1 per copy) which is nothing but a simplification of the Stalinist line on labor in general. Although Huberman is competent in his handling of the need for labor unions, he soon drifts off into attacks on the AFL, applause for the Communist-led wing of the CIO and other typical Stalinist tactics. Reynal & Hitchcock might well pause at a time like this before issuing a book giving a Kremlin version of "The Truth About Unions."—T. N. L. in **The New Leader.**

Who Was Wapelhorst?

A note on the author of the celebrated Compendium Sacrae Liturgiae

Benjamin J. Blied

FOR almost sixty years clerical arguments in many dioceses have ended laconically with: "Look it up in Wapelhorst."—Who was this perennial umpire in the field of rubrics?

On May 9, 1855, Father Joseph Melcher, the vicar-general of St. Louis who eventually became the first bishop of Green Bay, left for Europe to induce seminarians to come to the United States for work in the German communities which were growing as rapidly as tropical plants. Eight years earlier he had appealed for volunteers in Lorraine, Alsace, and Switzerland, so this time he turned to Paderborn in the northern part of Germany.

Among those who were persuaded by Father Melcher to exchange the comforts of Europe for the hardships of the frontier was the twenty-two year old Christopher Wapelhorst, who after having studied classics at Munster had enrolled in the seminary at Paderborn. On Pentecost, 1855, Bishop Freusburg ordained him a subdeacon, and on October 9, 1855, the potential liturgist arrived in St. Louis to begin the last lap of his studies at the diocesan seminary at Carondolet. Finally, on June 28, 1856, Archbishop Kenrick ordained him a priest.

His first assignment was to Dutzow along the Missouri River. Since he could not stand the climate, within a year he was named professor of philosophy at the diocesan seminary. Early in 1857 he became pastor in St. Charles, Missouri, and four years later, when the Civil War cut off communication between St. Louis and New Orleans where the ordo's used to be printed, Archbishop Kenrick gave Wapelhorst the thorny task of making an independent ordo for his diocese. He did not keep that assignment long because in February, 1865, he was given permission to go to Milwaukee to join the faculty of St. Francis Seminary. Thenceforward the ordo was compiled by Father Henry Muhlsiepen who, despite the war, had gone to Trier in 1862, partly to build up his health and partly to make special studies in liturgy. Incidentally, Muhlsiepen, a Rhinelander, had accompanied Wapelhorst to the new world in 1855, and since he was somewhat younger, the latter was his professor at Carondolet.

Enters the Franciscans

Wapelhorst and Father Heiss, later Archbishop of Milwaukee,

Dr. Blied is on the faculty of St. Francis Seminary, Milwaukee.

who was then rector of St. Francis, became intimate friends, and they induced Muhlsiepen to collaborate with them in founding a sort of clerical review, called *Pastoral-Blatt,* which started to appear monthly in St. Louis in September, 1866, and which continued its career down to the end of 1925. In 1868 the Holy See appointed Heiss the first Bishop of La Crosse, but Wapelhorst remained at St. Francis until 1873, when Archbishop Kenrick recalled him to become his Chancellor in St. Louis. In January, 1874, the second rector of St. Francis died, and a week after his funeral Wapelhorst, with the consent of his bishop, succeeded him. His regime was one of strictness and thoroughness, but after five years he resigned not only because of differences of opinion in the Archdiocese of Milwaukee but especially because of his desire to embrace the sterner life of the Franciscans.

So in 1879 he went to Teutopolis, Illinois, where he entered the novitiate. Like the humblest novice he took his turn at menial tasks such as peeling potatoes. After his profession in the Franciscan order, he taught the seminarians of the order in its establishment in St. Louis. Although he had written articles at times and compiled small works such as *Vade Mecum ad Infirmos* (Herder: 1847), it was not until 1888 that his *Compendium Sacrae Liturgiae* appeared. Its success was unusual. By 1916 it was in its ninth edition, and the present edition, the eleventh, still enjoys a considerable circulation.

Wapelhorst, however, did not live to see his work receive its numerous laurels. In January, 1890, he caught a cold which turned into pneumonia, and it was only a matter of days before the pioneer in the field of rubrics on this side of the Atlantic was in eternity.

Hello John!

I suppose I shouldn't tell this final story, but I shall. It seems a four-year old girl met Archbishop Murray one day near the Cathedral. She said with the candor of her age, "What is your name?" The Archbishop said, "My name is John. What is your name?" She said, "My name is Dorothy." And with a few other such pleasantries she went back to her play.

The next Sunday there was some sort of procession in the Cathedral. Anyhow, the Archbishop was walking up the center aisle in all his pontifical vestments. It happened. The little girl was there in a pew half way up looking back. At just the right time she said, "Hello, John." The Archbishop smiled, blessed her and said just as loud as she did, "Hello, Dorothy."—**The Catholic Journalist.**

Christian Theology*

Another sad chapter on the failure of Protestantism

Lon Francis

HARRIS Franklin Rall, professor of Christian Doctrine at Garrett Biblical Institute since 1915, holds degrees from the Universities of Iowa, Yale and of Halle-Wittenberg. He was ordained a Methodist minister in 1900, and served one time as President of the Iliff School of Theology. In 1940 he wrote a book entitled "Christianity," which won for him the Bross Prize.

Dr. Rall writes on "Christian Theology" for the Symposium on Protestantism.

In reading Dr. Rall's article we are reminded of something told us by a Catholic army chaplain during the recent war. At the Harvard Chaplain Training School he shared a room with a Protestant minister who, on one occasion, said to him: "After the war I am going to try to find what this theology thing is." Dr. Rall, although President of a School of Theology, has only the vaguest idea of what theology is. His theology, he believes, agrees with that of St. Paul, and what it is *not,* and what it *is,* he sums up this wise: "For Paul religion is not an institution with Sacraments and priesthood. It is not a new set of rules superseding the old legalism. It is not a set of doctrine handed down by God or worked out by scholars, or defined by Church Councils or given in the body of Scripture. Nor is it primarily an individual mystical experience. (1) It is the eternal God, the God of holiness and mercy, coming to men in Christ; and the name for this God is *grace* or love. (2) It is man's answer to this God—an answer of simple trust and utter surrender of will; and the word for this is *faith.* (3) It is man's life with his fellows, and the word for this, as with Jesus, is *love.*"

Changing Principles?

He writes further: "Protestantism . . . unlike Roman Catholicism, has no definitive authoritative system of doctrine which its followers are supposed to accept. It nonetheless implies a very definite religious faith, and it has a positive and definite significance for theology." In what way he does not say. Then he tells us that "theology, as a system of doctrine in which are set forth the beliefs of a given religion or religious group" is wrong. It is rather "the continuing activity of the Church as it seeks to understand the meaning of its faith and to relate this to Christian life and work and to our total knowledge." We wonder whether our seminarians will be able to grasp that definition of Theology by Dr. Rall.

*An analysis of the thirteenth article in the "Symposium on Protestantism" prepared by "27 eminent Protestants."

Like most Protestant churchmen, Dr. Rall was trained in the school which fails to understand or which wilfully misrepresents the entire Catholic position. It assumes that the Catholic Church is all externalism, ceremonial, and lacks altogether an inner life. It assumes that the Catholic Church practically discards Christ, in whom it has no "trust," and that the people are taught to look for their salvation under an arbitrary, dictatorial rule of the Church as a substitute for Christ. The facts are of course, that the Church *is* Christ, continuing His identical mission; that faith in Christ's divinity is paramount; that only through the merits of His Redemption is salvation possible; that the Catholic Church emphasizes the need of *grace* far more than Protestantism does; that the sacramental system, which Dr. Rall denounces, is nothing more than the means through which God's grace is channelled to individual souls; that through this sacramental system the individual has far closer union with God than a Protestant could possibly have; that its members are united to one another through Christ, far more intimately than by the "fellowship" with other members which that School stresses.

The Reformation Evaluated

From Martin Luther's doctrine he deduces: "(1) Christianity began as a faith, a fellowship and a way of life, not as an institution or a sum of revealed doctrine; (2) Christianity produced organization, scriptures and creeds, and the religion became more and more an institution; (3) the Reformation brought a return to the living religious center of Christianity, especially as a message of salvation." Then he remarks: "The theology that came out of the Reformation *failed* at two points, which, in effect, are (1) it did not apply the principles of evangelical Christianity to the whole range of Christian thought; and (2) it carried over, without the change these principles could have wrought, a great mass of medieval traditional doctrine."

Then he gives his definition of religion; "The soul and God—and that is the heart of religion. That is where it begins, and its great task is to bring men into the presence of God that they might have life in Him and with Him and for Him. Religion is a meeting of persons. It means 'I and Thou.'"

The Catholic must wonder whether, in His Church, this idea is not better realized than in the Protestant church. St. Augustine, a convert to Catholicism, expressed the philosophy of that faith in these words "for me only God and my soul matter." Referring to the Catholic position, Dr. Rall writes: "It was easy to argue that Christ had established the Church, that He had turned over to it His authority to teach and rule; that it had the guidance of the Spirit,

and from this to move on to infallible creeds, infallible General Councils and, finally, to the infallibility of the Pope. What really happened was that the human was put in the place of God instead of serving in real, even if imperfect, fashion, to point man to God. It was, in fact, idolatry."

Evidently if the people were to know what they were expected to believe, if they were to be protected from the errors propagated by the heresies which were rampant in the first centuries of the Church, it was necessary for the Church to draft a creed—even as the Apostles are presumed to have drafted, and which Protestants generally frequently recite. How could the common people know what was heresy and what was not unless from a Supreme Court in the Church defining for them what was error and what was truth—even as the Sanhedrin in the Old Testament was expected to do? If Christ was to be with the Church "all days"; if the Holy Spirit was to guide it "forever," it must certainly have been an institution or rather, as Catholics believe, a living organism.

The Protestant theory of "the Holy Spirit guiding the individual" is responsible for the breaking up of Christendom into a thousand parts, and the making of it a "Babel of confusion."

With the Reformation, according to Dr. Rall: "Christianity, long an institution, once more became a religion. The whole complicated system of beliefs and rules, of Sacraments and observances, of penance and absolution gave way to the supreme question of a man and His God, to religion as a personal relation lived in faith and love."

Sacramental Religion

It is unfortunate that Protestants generally do not understand the significance of the Sacraments, because it is through them particularly that man is brought close to His God and kept close to Him. They are not human ordinances.

The plain truth is that neither Luther nor Calvin nor Elizabeth were able to preserve the priesthood. When it was abolished, the Mass, the Sacraments, Holy Orders, the Eucharist, the Sacrament of Penance, had to be abolished, even though they were the outstanding beliefs and practices of Christianity from the days of the Apostles. The Protestant doctrine of salvation by "trust in Christ," and by individual inspiration and guidance of the Holy Spirit, was an afterthought. There could be no other way after the priesthood and the Sacramental system, which dispense the merits of Christ, were done away with.

Reason and common sense are repudiated when it is assumed that a local synod, or "Confessions of Faith" drafted by a few sectarians, or individual authority, are weightier than the authority of the universal

Church or the carefully preserved records of the life of the Church throughout fifteen centuries.

It never occurs to the average Protestant that for fifteen centuries all the Christians in the world believed and practiced what Catholics do today; that even now three-fourths of all the Christians in the world, including the 100,000,000 members of the Orthodox Church, believe as Roman Catholics do and have the Mass and the seven Sacraments, that the membership of all the Protestant churches in the world combined still constitutes a small minority of one-fourth. On the face of it the three-fourths of all Christians today and the four-fourths for fifteen centuries, including the era known as the Golden Age of the Church, furnish a strong criterion of "what is the truth."

Christ, His merits, grace wrought by His Redemption, are everything to the Catholic, but these must pass from His great reservoir to the individual through conduits, just as an inexhaustible supply of water from the great lakes and big rivers is brought through conduits to the homes of people for whom it is intended.

Luther's "Gift"

Dr. Rall sums up, as the gift of Luther to the Church, "not a system of theology, but a rediscovery of the meaning of Christianity, going back beyond the creeds and beyond the institution to the Christian message of salvation, to God's word to man in Christ, and to the faith and life this world created. It was not theology in the common sense; but it was a chance for theology to start afresh, a summons to theology to undertake its real test."

We wonder whether Dr. Rall has ever read such comments on the effect of Luther's teaching as the following:

The Rev. Dr. Percival, writing in the *Nineteenth Century,* Vol. 46, page 516, notes:

"There are those who believe, as Luther taught it, the doctrine of imputed righteousness, which he called 'Justification by faith alone'? The doctrine is extinct, What person calling himself a follower of Luther would dream of advising a penitent to sin all the more in the name of Christ because 'where sin abounded there did grace abound'? Who today believes the doctrine of Calvin on Reprobation, etc.? Most of these doctrines are as extinct as the famous dodo. And, as for Puritanism, that mighty power which for a time overthrew both altar and throne and founded a religious tyranny in New England in these western lands, what remains of it today except a pale, emasculated, swiftly dying sabbatarianism?"

The Rev. Dr. Stowe, writing in the *Boston Herald,* December 15, 1905, notes the main logical effect of the Reformation, when he declares:

"Mr. Emerson remarks in his Sovereignty of Ethics: 'Luther would cut off his hand sooner than write theses against the Pope if he suspected he was bringing on with all his might the pale negations of Boston Unitarianism.' In the same spirit and with the same limitations with which Mr. Emerson's remark is to be understood by discriminating readers, I say that our Puritan fathers never would have made the break they did with the Catholic Christianity could they have foreseen as the result the Christless, moribund, frigid, fruitless Protestantism that can contribute neither warmth, life, inspiration nor power to lift us above the weight and weariness of sin."

Cardinal Glennon's Bank Book

The late John Cardinal Glennon of St. Louis left the big total of $250—$25 in cash—when his bank book—if he had one—was balanced. Small wonder his friend, Bishop Byrne of Galveston, Texas, could preach so noble a eulogy at his funeral. The bishop had the power to bestow emotion upon speech; the cardinal-archbishop furnished a theme to quicken thought warm with sincerity.

It seems to us that the best gift Cardinal Glennon could have bestowed upon the Catholic Church in America is this riches of his poverty. He was a poor child when he saw the light in Ireland; he was a poor man when his eyes were closed for the last time in the same Ireland. American Catholics, all the way up and all the way down, are needing Cardinal Glennon's Christ-like lesson on the fine nobility of sterling personal poverty. The Catholic Church has never suffered in her ideals or in her membership when Catholic shepherds or flocks were harassed by the wolf of want. There have been retardments, as history black marks for us, when accumulated wealth led to the decay of the Catholic spirit which is life.

So American Catholics should be proud that Cardinal Glennon's shrewd financial sense was small in a big way—the way of his Master. "Two Hundred and Fifty Dollars" should be carved on his tomb—modest evidence of a churchman who followed in rich St. Louis the footmarks of Lady Poverty.—**Ave Maria.**

"I understand," said a young woman to another, "that at your church you are having very small congregations. Is that so?"

"Yes," answered the other girl, "so small that every time our pastor says 'Dearly Beloved' you feel as if you had received a proposal!"—**The Springfield Mirror.**

Peregrinus Rides Again

Msgr. Michael A. Chapman — *Monsignorial manners*

"SO they've made you a Papal Chamberlain!" shouted the Antiquary, bursting unceremoniously into the study of his old friend the Liturgiologist. "Congratulations and all the usual (and frightfully trite) compliments."

"Thanks a lot," said the Liturgiologist, reaching for his pipe. "I'm not being coy about it. Frankly, I'm literally 'tickled pink!' "

"As a member of the Papal Court, my somewhat sloppy friend, you'll have to watch your manners," laughed the Antiquary.

"I've often wondered at the nonchalance of my confreres," said the Liturgiologist, somewhat more seriously; "Myself, I'm inclined to take this 'honor' seriously. It's a privilege, of course, and Rome evidently desires that privileges be made use of. I've been reading up on it a bit—oh, no! not the historic aspect (which would interest you) but the protocol. . . ."

"You mean the trimmin's," interjected the Antiquary. "If you're not being coy, admit at once that you, deep down in your ego, like the duds!"

"I does," the Liturgiologist resumed his smile. "And I apparently have quite a lot of them. And they're meant to be worn: rather more, in fact, than those handed out to higher ranks of the Pope's domestics. But, whether I like it or not, I agree with Nainfa (the Emily Post of Prelates!) that acceptance of the honor imposes an obligation. Listen to what the good Sulpician has to say about it, and note that it is a principle of courtesy to no less than the Holy Father himself, to say nothing of all his loyal children in the Church. 'When a man is raised to an ecclesiastical dignity' (I'm quoting now) 'the only rule of conduct proper for Catholics to follow is to recognize the new dignitary as such and to give him the honors due to his rank. But this rank must be indicated in some manner, so that the faithful may recognize it and pay it due honor. For this purpose the Church has assigned a special costume to various Prelates. Now the obligation of a Prelate is correlative. Since it is the duty of the faithful to pay due respect to his dignity, the Prelate is reciprocally bound to make his dignity known by wearing the proper costume.' "

"Which is . . . ?" asked the Antiquary.

"A number of garments, according to the rank of the dignitary," replied the Liturgiologist. "But the most notable is the purple 'choir cassock' which, upon the elevation of a cleric to

prelatial dignity, becomes the only cassock he is entitled to wear during ecclesiastical functions. I am speaking, of course, of the Monsignori, for the Bishop wears black during Advent and Lent and at funerals. The Domestic Prelates wear black on Good Friday and from the death of the Pope to the election of his successor. But the Papal Chamberlains do not enjoy this privilege. As Nainfa says, 'They make use of only one choir cassock.' That is always purple, though the material may differ in winter and summer. But the point is, they have no more right to wear a black cassock in church than an ordinary cleric has to wear purple!"

"But, surely," put in the Antiquary, "they're not obligated to put on all their finery every time they step into the church!"

"Nainfa again," replied the Liturgiologist. "'A certain custom admits the simar to be worn in the church, not, however, for public functions. It may be worn also for the celebration of Low Mass—in church.' But the Domestic Prelates, like the Bishop, have the use of a semi-formal purple cassock (black in Advent and Lent for the Bishops) without a train, and they should limit the wearing of the simar to the house and non-liturgical functions. The Chamberlains have, as has been said, only one cassock for public appearance, and that is their trainless purple choir cassock. In addition to this (and subject to the same rules) they wear, over the cassock, the purple mantellone, which they take off only if they are to officiate. Thus, if not celebrating Mass, they put on a surplice in place of the mantellone for administering Holy Communion, Baptism, or any other Sacrament. If the custom of the place prescribes a stole for preaching, the Chamberlain may use it over the surplice, or may occupy the pulpit in his prelatial costume without surplice or stole."

For All Occasions

"So the prelatial costume (as you so elegantly call it) is not reserved for state occasions?" asked the Antiquary, with a slight twist to his grin.

"The principle stated by Nainfa, and quoted above, governs the procedure," said the Liturgiologist, quite seriously. "The Prelate, for whatever personal reasons, who does not make use of his privileges is guilty of disrespect to the Authority which confers them. Contrary customs of locality do not excuse him any more than individual taste. He may, of course, decline the dignity, but if he accepts it he is bound to use it in accordance with the accepted Roman etiquette, which is fully set forth in Nainfa's book *Costume of Prelates of the Catholic Church*, which manual should be in the library of every cleric of prelatial rank. If it were, we'd see far fewer solecisms, ut ita dicam, in our sanctuaries."

"Well, you know, Pere," said

the Antiquary in a suspiciously concilatory tone, "priests are shy creatures. A bit of purple under their collars and a handsome sash now and then, and the 'full fig' when they're in a crowd of their prelatial equals, appeals to most of 'em."

"Yes," snorted the Liturgiologist, "and a sport shirt and slacks appeal to too many. Baltimore legislated for sacerdotal dress even out of the cassock. But times have changed, and much is tolerated nowadays that would have been scandalizing in my youth. But, surely, by the time a man is old enough to be nominated to a dignity, he should have put away such childish things, and if his Bishop thinks him dignified (and other things) enough to nominate him to the Pope for higher rank, he should be able to wear the proper clothes, at the proper times and in the proper places, with decorum and aplomb."

"And under his own vine and fig tree," laughed the Antiquary, "he may use his old black cassock for a bath-robe and take his ease in his shirtsleeves. . . ."

"When, as and if, any gentleman would," growled the Liturgiologist, thumbing Nainfa's little volume to another page. "You've mentioned a handsome sash. I'll have two of 'em begorra! One, with tassels, to circumvent my sylphlike waist, when I appear in public in purple (if not fine linen!), the other with fringe to wear with the simar. And I don't have to wear that one all the time. It's proper to dispense with it in the house, reserving it for Low Mass in church, and formal non-liturgical occasions, like banquets and school commencements."

"What about funerals?" asked the Antiquary.

"No, not at funerals, since they are definitely liturgical functions. Even if the Bishop is present, in his black cassock and mozetta, the Monsignori, of whatever rank, wear their purple. For that occasion black designates a higher rank. So, again, it is a false humility which impells a lesser Prelate to dress improperly on such occasions, and he actually defeats his own personal purpose, since he appears in what is, for the nonce, the costume of a higher prelature than he possesses!"

"At least there's no dodging the purple tufted biretta," laughed the Antiquary, preparing to take his hat and his departure.

"I shall miss my old-fashioned 'Troy style' tassel," lamented the Liturgiologist. "I know it wasn't correct, but I liked it, and, being human. . . ."

The gross federal debt at the end of December, 1945, was more than $278 Billion. This means a debt of $2,090.34 per person, or $10,451.70 per family of five. What the debt will be at the end of this year is anyone's guess. Truly one may ask, Whither Are We Going?—**The Victorian.**

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Official Orders from Our Commander-in-Chief

Francis B. Donnelly

"What are we waiting for?"

IT WILL be a shock for most readers of *The Priest* to be told that, with relatively few exceptions, the parochial clergy of this country are not using in their good fight for Christ the "new weapon" that His Vicar has said is necessary and indispensable in our day, in fact "as indispensable at the present time as the priestly ministry itself." That's strong language. But the truth does startle one at times. Listen to this:

"However zealous the clergy may be, their number cannot suffice for the many demands placed upon them by present needs. They will therefore gather as many zealous layfolk as possible and *enroll* them in Catholic Action to work side by side with them in sowing the seeds of faith" (Pius XI).

Until our parishes have such organized lay apostolates properly coordinated with the clerical ministry, we shall not be taking "orders." We have lay organizations, excellent ones, providential in their aims and program, but we must also have, and above all else, a specially trained and organized band of lay apostles in every sphere of life, private and public.

The author is on the faculty of the Immaculate Conception Seminary, Huntington, L. I.

First Encyclical of Pius XI

When were these "orders" issued? When did an organized lay apostolate become a pastoral "must"? Officially, on December 23rd, 1922 — almost twenty-five years ago. The order was sent out by Pius XI in his first encyclical to the Church:

"Tell the faithful that, when in union with their priests and their Bishops, they participate in the work of the individual and social apostolate, then indeed they are 'the chosen generation,' 'the kingly priesthood,' 'the holy nation,' the people of God that St. Peter extols."

"All these forms of good works (included under the name of Catholic Action) should not only be maintained but even strengthened and developed more and more as circumstances require. There can be no doubt that these works are burdensome and demand from all, pastors and the faithful, the constant effort of labor and sacrifice. But being absolutely necessary, *henceforth* they belong undeniably to the pastoral office and the Christian life."

Organ of the Mystical Body

Thus, by official act, the auxiliary lay apostolate became a formal, juridical organ in the hierarchical life of the Church,

a new instrument in her organic life and activity. Henceforth specific responsibilities will be assigned to this new pastoral agency by the Pope himself. As in the past the religious state had been formally set up within the Mystical Body, its general structure and function officially defined, so in our day a new and special group has been created within the general body of the faithful, with a precise and permanent rank—the laity who are formally accepted as collaborators of the hierarchy in their apostolic mission. *Catholic Action is not a new lay society; it is a new organ of the Church:* established by the hierarchy; as part of the hierarchy; for the work of the hierarchy. "By its very nature it is subject to the hierarchy, which it assists, taking the same forms and adapting itself to the hierarchy's structure and constitution" (Pius XI).

Pius XII

Because Catholic Action is now an official organ of the Church, a direct agency of the hierarchy, Pius XII in his first broadcast, after addressing the clergy and religious, singled out from the general body of the laity "those who fight in Catholic Action under the command of the Bishops, assist their hierarchical apostolate." And in his encyclical *Mystici Corporis* he tells us "that *in particular* the members of the laity who assist the ecclesiastical hierarchy in spreading the kingdom of the Divine Redeemer occupy an honorable, though often lowly, place in the Christian community."

The absence of a formalized lay apostolate in our midst means, therefore, that we have lagged behind in our spiritual growth. That is why we have not had greater success in solving many of the great problems of our day. We would not, certainly, try to carry on without the valued cooperation of religious in the apostolate. Why should we dispense with the collaboration of the laity, which the Pope has said is now indispensable? Have we a right to deprive the cause of Christ of their help?

Function of the New Organ

The Popes have not assigned this new apostolic organ of the Mystical Body merely a general and undefined role in extending and consolidating Christ's kingdom. In clear and unmistakable terms, the universal mission of the Church, of the hierarchy (and therefore of the clergy), has been made *the* mission of Catholic Action, though of course in a subordinate manner. This far-reaching deputation is the most significant feature of organized Catholic Action. This is its title to first place among lay societies and works: all other activities should be duly affiliated to it. Being so broad in scope, some have erroneously thought its commission to be too vague and unprecise—whereas it is universal and all-embracing because the Popes intended that no work of the Church should be foreign

to it and that no lay organization should be outside its invigorating and dynamic influence.

Special Assignments

But the Popes have also been very specific in their mandate. They have given Catholic Action several special assignments, thereby bringing it into precise collaboration with the priestly apostolate. Each assignment relates to a very important problem. All but two are given to the universal Church, and these two are directed to the Church in this country. There can be no doubt the Pope meant *us*, each time he sent out the call.

1. In his encyclical on *Christian Marriage* Pius XI directs Bishops "through yourselves, through priests subject to you, and through lay persons carefully chosen for Catholic Action (so much desired and asked by us) and called to the aid of the apostolic hierarchy, *by every fitting means* to oppose error by truth, ugliness of vice by the splendor of chastity, the slavery of concupiscence by the liberty of the sons of God, the deadly facility of divorce by an enduring love in the bonds of marriage and an inviolate pledge of fidelity unto death." Certainly this calls for an all-out apostolate by the clergy and their lay collaborators.

2. "An important task of Catholic Action [says Pius XI in his encyclical on *Christian Education*] is to *promote* and to *defend* the Catholic school for Catholic children."

3. If we are to have an economic order truly contributing to human well-being, the present institutions of economic life must be reformed and all persons within the economic order must be activated by Christian principle. That, briefly is the message of Pius XI in his encyclicals, *Reconstructing the Social Order* and *Atheistic Communism*. And he commissions Catholic Action to play a very important role in establishing a true Christian economic order. Catholic Action must imbue the laity with the Christian principles of corporate economic life, train them for the apostolate of forming such an order, propagandize itself for acceptance of that order, and infuse into it the Christian spirit essential for fraternal unity. (Note it is the lay apostle who is given the spiritual mission in the temporal order.)

Furthermore, in order "to bring back to Christ whole classes of men who have denied Him, we must recruit and train from among them, themselves, auxiliary soldiers of the Church *who know them well* and their mind and wishes, and *can reach their hearts* with a tender brotherly love."—"It is chiefly your duty, Venerable Brethren, and of your clergy *to search diligently for these lay apostles, to select them with prudence*, and *to train and instruct them properly*."—"They will be an invaluable aid to the priest in carrying the torch of truth and in relieving grave spiritual and material

suffering in many places where inveterate anti-clerical prejudice or deplorable religious indifference has proved a persistent obstacle to the pastoral activity of God's ministers."

4. Our present Holy Father, in his first encyclical, sounds the call for a 'new order' in national and international life. This is a task for all ranks in the Church: "to be a partaker in that kingdom means . . . making efforts to secure that its frontiers shall be daily enlarged." Collaboration of the laity with the hierarchy, zealously and generously, gives hope to the future. It is impossible to over-estimate the value of such a movement. The prayer of the Church for more laborers seems to have been granted "in that special sense which our times require." In this way the work of priests is supplemented and made complete. These are a few of the Pope's comments on Catholic Action.

5. Even the wholly spiritual work of promoting priestly vocations is a task for Catholic Action. In his letter on the *Catholic Priesthood,* Pius XI declared that Catholic Action must not neglect this vital work, for in no better way can its members participate in the 'kingly priesthood' shared by all the faithful. We may add that, as the Pontifical recognizes, the laity are rightly concerned about the choice of their spiritual leaders, for it is their own welfare that is at stake. They too should have a positive role in promoting vocations.

6. In his recent encyclical on the Eastern Churches, Pius XII summons all in Catholic Action, together with all in sacred orders, to assist the hierarchy in the task of uniting all Oriental dissidents to the Catholic Church. Thus once again the official lay apostles of the Church, in addition to her ordained apostles, are called upon and deputed by the Pope to labor in the vineyard, to spread the kingdom of Christ.

7. In 1936 two important messages were sent to the American hierarchy, both of which contain a specific deputation for Catholic Action. In a letter *On Motion Pictures,* Pius XI urges that Catholic Action aid in inducing Catholics prominent in motion picture industry (executives, directors, authors and actors) to strive whole heartedly for the production of wholesome films, and further that the central office of Catholic Action issue and publicize reliable appraisals of pictures released. A few months later the Consistorial Congregation asked for an intensification of an apostolate among our negro population by clergy, religious and laity. It recommended especially that Catholic Action interest everyone in the religious welfare of the negroes and also publicize their spiritual and material needs. This is a cause, it was said, that would appeal to the generous members

of Catholic Action, particularly those who were negroes.

Can there be any doubt that we need an organized, active corps of lay apostles in every one of our parishes? The Pope has spoken — what are we waiting for?

Where shall we find these apostles? Seek them out; and then train them to conquer the world, *their* world, for Christ.

A recent publication, *The Training of Lay Leadership,* (The Apos-*Chefs* Fides, Montreal) provides much useful information for the lay apostolate. Another excellent work is *La Formation des Chefs* (Fides, Montreal)

Rabbi Zolli

Louis I. Newman, one of New York's foremost rabbis, who is the Jewish "observer" at Security Council meetings of the U. N., says, "Concerning those who remove themselves from Israel, like Zolli, let us remember the Jewish proverb, 'What falls off is offal'." Yet he issued a 240 page book to lambast the ex-Chief Rabbi of Rome for doing what Rabbi Saul did in the first century, submit to Jesus as his Messiah, through baptism. Its title is "A 'Chief Rabbi' Becomes a Catholic." The New York Times called it a "Severe—indeed embittered—account of Rabbi Anton Zolli as 'A Study in Spite and Fright'," quoting the name of the subtitle of the book.

It is what Rabbi Stephen S. Wise's monthly calls "a kind of detective story which goes sleuthing through the history of Italy for clues of the character of a traitor in Israel," as all converts from Judaism are branded. Rabbi Newman attributes the influx of Italian Jews into the Cathoic Church to their anti-Zionism, Fascism, and Orthodox Judaism. He declares that Reform Judaism, which "arose in Germany to halt baptism," would have prevented the many Italian conversions.

There is some truth in this, as Reform Judaism, denying, as it does, traditional belief in revelation, a personal Messiah, etc., logically leads to indifferentism, rather than towards the fulfillment of the great prophetic teachings of Israel in Christ. The very spirit of this book is a condemnation of its author, who is as bitter towards Jews who are not pro-Zionist, and Orthodox Jews for their traditionalism, as he is towards Rabbi Zolli.—**A. P. I. Bulletin.**

No Comment

Dr. Alexander A. Rogomolets, the Russian scientist who claimed to have discovered a serum to prolong life to 150 years, died a few weeks ago at the age of 65.

The Christian Burial of John McGuire

Archbishop Corrigan said no!

Kenneth R. O'Brien
Mr. Daniel E. O'Brien

ON February 19, 1888, a man named John McGuire died suddenly in the Academy of Music in New York City. He was attending a meeting at which a Dr. Edward McGlynn was scheduled as the principal speaker.

In the municipal election of 1886, Henry George was the Single Tax candidate for the mayoralty of the City of New York. Archbishop Corrigan took issue with George and contended that the opinions expressed in his writings and addresses were not in accord with Catholic teaching on the subject of the right of property. At that time Dr. McGlynn was a prominent member of his clergy, Rector of St. Stephen's Church, New York City.

Over the objection of the Archbishop, Dr. McGlynn became an open partisan of Henry George and took the public platform on his behalf, actively advocating the doctrines of the Single Tax Party. Because of this the Archbishop suspended him from parochial duties and took away his faculties as a priest of the Archdiocese. In view of the fact that he was an alumnus of the College of Propaganda, Dr. McGlynn was ordered to Rome to answer the charges which had been preferred against him. Disobeying the order of the Pope, Dr. McGlynn was excommunicated.

He had quite a personal following and his partisans organized themselves into what they called the Anti-Poverty Society. Dr. McGlynn proceeded to hold meetings for his followers on Sundays. John McGuire was one of his followers. McGuire had been baptized in the Roman Catholic Church, was brought up in that faith, was married by a priest, had his children baptized, and brought them up as Catholics.

The Lot Cost Ten Dollars

Eighteen years before he died, in 1870, John McGuire planned for his death and for his body to be interred in ground consecrated by the Church and reserved for those who died in its communion. He sought no luxurious mausoleum for his remains. He wanted no expensive crypt. He did not seek even the ordinary lot which the average Catholic family acquires. John McGuire would have been satisfied with an opening in a consecrated cemetery just large enough to

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Kenneth R. is a priest, and Daniel E., his father, is an attorney—both of Los Angeles.

receive his body and that of his wife.

So one day, in 1870, he went to the office of Superintendent Brennan of Calvary Cemetery, New York. He told the Superintendent of his wish to be buried in the consecrated ground of the cemetery. He told him that he wanted nothing beyond that minimum, but he did express himself to the effect that that minimum was of vital importance to him and to his family. Thereupon the Superintendent and John McGuire completed the business transaction. McGuire paid the Superintendent $10 and was given a receipt as follows:

"Received from John McGuire, ten dollars, being the amount of purchase money of a grave, two feet by eight, in Calvary Cemetery, with privilege to erect a headstone thereon.

(Signed) D. Brennan,
Supt. of Office of Calvary Cemetery.

Grave 9, Plot F, section 8, range 56."

John McGuire lived for eighteen years after his visit to the office of the Superintendent of Calvary Cemetery. During this period there were many changes in John McGuire's life. His wife died. She had lived a good Catholic life and had been given a Christian burial. Her body was laid to rest in that grave which her husband had purchased. Under the cemetery rules there was still room in that grave for the body of John McGuire. His children grew up, married, and established homes of their own. They too kept close to the Church.

But the father, now no longer subject to the good influence of his immediate family, began to fall away. He began to attend the Sunday meetings of the excommunicated priest, the Reverend Dr. McGlynn.

When John McGuire died, his son, Philip, and his daughter went to the pastor of their church and sought his decision on the extent of Catholic services that might be accorded in the matter of their father's burial. The pastor knew of the father's lapse from the Church, the circumstances of his death at the meeting of the excommunicated priest, and told them that he would lay their request before the Archbishop, with all the facts of the case, for his determination on three points: whether a Rosary could be recited over the remains; whether the body could be taken into the church for a requiem Mass; and whether an interment in Calvary Cemetery would be allowed.

Christian Burial Refused

Archbishop Michael Corrigan, acting in his judicial capacity as head of the Ecclesiastical Courts of the Archdiocese of New York, decreed that permission for the Rosary should not be granted, and ruled that the body could not

be taken into the church, that a Requiem Mass should not be celebrated, and that Catholic interment in Calvary Cemetery must be refused. The Archbishop gave as the grounds of his decision that John McGuire had lived the life of a public and manifest sinner and had died without some sign of repentance and therefore, under canon law, was not eligible for those ecclesiastical burial rights reserved for faithful members of the Roman Catholic Church.

Philip McGuire and his sister were quite upset when the pastor informed them that their father could not be buried in consecrated ground. They protested to the Archbishop, who again ruled that McGuire was not entitled to Christian burial. Under canon law an appeal from the Archbishop's Court to the highest judicatory of the Roman Catholic Church at Rome could have been taken. This appeal the McGuire family elected not to pursue.

So no Rosary was recited by a priest at the side of the body of John McGuire as it awaited burial. Nor was the body brought into a Roman Catholic Church where his children and friends might listen to the comforting words of the priest in the celebration of a Requiem Mass. And then the body of John McGuire was deposited, unblest, in unconsecrated ground, just as the body of one outside the Church might be deposited. Even more so, he was interred as a pagan.

The McGuire children grieved greatly at this unhappy situation. The opportunity to have a priest say the Rosary at the side of their father's dead body and the opportunity to have it taken into a Catholic Church for a Requiem Mass were gone forever. They felt that they might yet get some consolation if they could have their father's body finally placed at rest in consecrated ground.

The Case Goes to Court

So Philip McGuire, as administrator of his father's estate, brought proceedings in the secular courts of New York County for an injunction against the trustees of St. Patrick's Cathedral, who, under the law of New York, held legal title to the cemetery, petitioning the Supreme Court of New York County, at Special Term, to order the trustees of the cemetery to permit the body of John McGuire to be interred in the cemetery.

The attorney who had brought the proceedings for the McGuire family claimed that John McGuire had purchased an irrevocable license or privilege to have his body buried in the Catholic cemetery and argued that the secular courts of New York had the jurisdiction to command the trustees of the cemetery to permit the body to be so buried. The trustees of the cemetery contended that they had the right to re-

fuse interment because McGuire had not died in the faith or communion of the Roman Catholic Church. The McGuires offered some evidence that the father had been a member of the Church but they did not contend that he was a practical Catholic at the time of his death, resting their claim for an injunction principally on the ground that the father had acquired a property right, regardless of his lapse from the Church.

Divine Vengeance?

Now, the circumstances of the death of John McGuire were startling, to say the least. The exact cause of his death does not appear in the reports of the cases decided by the Supreme Court of New York State. If either party had offered evidence on this point in the trial court, the presiding judge probably would have excluded it on the ground that it was not relevant to the issues involved. But it did get into the record that some one had said John McGuire died while in the act of applauding remarks quite derogatory to His Holiness, Pope Leo XIII. No common law rule of evidence could have prevented a pious Catholic, listening to this testimony, from whispering in awed tones: "It was the hand of God that struck down John McGuire that day in the Academy of Music when he mocked Holy Mother the Church. His body will never rest in consecrated ground!"

After the case had been fully tried, the Supreme Court of New York, at Special Term, dismissed the action of Philip McGuire, ruling that the alleged right to have the body of John McGuire interred in the Catholic cemetery was a spiritual matter, because the so-called right was dependent on the question of whether or not John McGuire had died in communion with the Roman Catholic Church, and that the Roman Catholic Church had jurisdiction to judicially determine the controversy and that jurisdiction was exclusive of the jurisdiction of the secular courts, and that, as the ecclesiastical courts had decided the controversy against the family of John McGuire, the secular courts of New York had no jurisdiction to review that adverse decision or any decision of an ecclesiastical court upon matters of faith, discipline, or doctrine.

Judge Beach, speaking for the court, said, in part:

"Whatever relief there may be must come by appeal to higher church authority, as provided by the judicatory procedure of the church."

Philip McGuire thereupon appealed to the General Term of the Supreme Court. On November 7, 1889, that court affirmed the judgment rendered at the Special Term, ruling that a person purchasing the right of burial in ground consecrated for

the exclusive purpose of burial of persons who die in communion with the Roman Catholic Church submits the question as to his dying in communion therewith to the exclusive jurisdiction of the authorities of such church, whose judgment thereon, it being a spiritual matter, cannot be questioned in the secular courts.

Judge Barret, speaking for the majority, gave the opinion of the Supreme Court, and said in part:

"In my judgment, McGuire contracted for the exclusive jurisdiction of the church with regard to the question of communion. Spiritual questions are solely for the determination of the church authorities. Over their action in the domain of church discipline or excision the civil courts exercise no revisory power."

Limits of Civil Authority

Van Brunt, P. J., who concurred, dropped the following interesting and sound dictum:

"I think that it will hardly be claimed that a court could rightfully direct a church to administer a sacrament to a person who claimed to be entitled thereto, but whom the church authorities had declared not so to be; and yet, in the case at bar, this is substantially what the court is called upon to do . . . we do not think that courts can be called upon to compel churches to administer religious rites to persons claiming to be members, or perform an act in any way impressed with that character. . ."

Daniels, J. *dissented!*

Canon Law on the Point

Canon 1240 gives a list of those who are to be refused ecclesiastical burial unless before death they gave some sign of repentance. It provides:

The following persons are to be deprived of ecclesiastical burial, unless they have before death given some signs of repentance:

1. Notorious apostates from the Christian faith, notorious adherents of an heretical or schismatical sect, or of the Masonic Order or other societies of the same kind;

2. Persons excommunicated or interdicted by condemnatory or declaratory sentence;

3. Persons guilty of deliberate suicide;

4. Persons who died in a duel or from wounds received in it;

5. Persons who have given orders for the cremation of their bodies;

6. Other public and manifest sinners.

When any doubt arises in the foregoing cases, the Ordinary shall be consulted if time permits; if the case remains doubtful, ecclesiastical burial shall be granted but in such manner that scandal is avoided.

Canon 2339 takes care of the religious status of one like Philip McGuire and his sister who took the case to the secular courts, and at the same time

cautions priests to observe the requirements of canon 1240:

Persons who, in violation of the prohibition of Canon 1240, dare to order or force the ecclesiastical burial of infidels, apostates from the faith, or heretics, schismatics, or other persons, either excommunicated or interdicted, incur excommunication *latae sententiae* not reserved; persons who of their own accord give ecclesiastical burial to the above-mentioned incur an interdict from entering a church, reserved to the Ordinary.

Dr. McGlynn Submits

About Christmas, 1892, Dr. McGlynn, accepting conditions laid down by the Pope, was absolved from censure and reconciled to the Church by Monsignor Satolli, the Apostolic Delegate. The Apostolic Delegate published the following statement:

"Dr. McGlynn has presented a brief statement of his opinions on moral economic matters, and it was judged not contrary to the doctrine constantly taught by the Church, and as recently confirmed by the Holy Father in the encyclical 'Rerum Novarum.' Also it is hereby made known that Dr. McGlynn, besides publicly professing his adherence to all the doctrines and teachings of the Catholic Church, has expressed his regret (saying that he would be the first to regret it) for any word or act of his that may have seemed lacking in the respect due to ecclesiastical authority, and he hereby intends to repair as far as he can any offense which may have been given to Catholics. Finally Dr. McGlynn has of his own free will declared and promised that, within the limits of not too long a period of time, he will go to Rome in the spirit and intention which are becoming to a good Catholic and a priest."

According to the Catholic Encyclopedia, in 1894, Dr. McGlynn was appointed pastor of St. Mary's Church, Newburg, where he remained quietly until his death in 1901.

The whole Nazi movement is a combination of three elements, three forces, that we all are vividly aware of in the United States. By mentioning them we can understand what happened in Germany.

First, you find in the Nazi Movement the hate and the bigotry which dominates our Ku Klux Klan.

Second, the gangster technique of Al Capone's, which made him master of Chicago.

And third, you find a political, rabble rousing genius, such as Huey Long.—Malcolm Bingay in **The Catholic Mind.**

Liturgical Artisans

They make riddle posts of curtain rods

J. H. Halloran

IMBUED with a love for the beauty of the altar and motivated by the desire to bring the faithful into a more intimate participation in the Holy Sacrifice of the Mass, the seminarians at St. Thomas' Seminary, Denver, have organized a Liturgical Artisans Club.

The organization of the club is regulated by a twofold aim: to acquaint the members with a working knowledge of the most correct and suitable construction of altars and churches; to acquire a comprehensive knowledge of the liturgical life of the Church. Both of these points are stressed during the four formal meetings scheduled throughout the scholastic year. Whenever possible guest speakers are procured to address the club; whenever the demands of regular studies permit, students engage in actual problems of construction. Related fields of activity, such as working with wood, sculpture, patterning with cloth, shaping metal, etc., are thoroughly investigated. Always of primary importance is the correlation of these various crafts to the spirit of the liturgy and rubrics of the Church.

The principal means employed to acquire a workable knowledge of ecclesiastical art is, of course, private study. Each member delves deep into the particular aspect in which he is interested, but then he sees to it that his acquired knowledge will flow to his associate artisans. From time to time students are appointed to read papers explaining a section of the liturgy or to lead in a round-table discussion of some controverted topic. So much interest is aroused among the students by such treatises that it leads to further investigation in relevant fields.

The Case of the Poor Parish

But regardless of how beneficial an organization may seem in theory the proof of its merit will be realized only in its adaptability to actual cases. The fundamental principle underlying all work of the "Liturgical Artisans Club" is that churches *should* be built and furnished by recognized artists and craftsmen. In many Western dioceses, however, where the majority of Saint Thomas' alumni will labor, funds are not available to obtain such assistance. Hence it is the aim of the club to equip its members with requisite knowledge and skill so that they may direct their future parishioners how to equip their own small churches and missions with suitable appointments. Thus it is that practical plans are formulated by them whereby the fur-

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The author is a member of the interesting and novel group which he describes.

nishing of the sanctuary can be constructed by any group of parishioners according to the talents which they may possess.

Before work is actually commenced on a project, the club first obtains a scale drawing and possibly a picture of the proposed object. With these before it, members discuss problems and preferences, make individual suggestions, criticize, and finally choose what seems to them the best combination and solution.

After a general plan has finally been drawn up, details are then worked out on the drawing board—for example, color combinations of polychromed symbols have to be worked into harmony—and then the artisans turn over to some pastor who has organized his parishioners blue prints and plans for his work of reconstruction.

Two Projects

The last project undertaken by the club was the planning of renovations for two mission churches in Southern Colorado. St. Francis Jerome's in Center, Colorado, and St. Michael's Church set in the midst of the fertile farms of the San Luis Valley, were the objects of its endeavors. Generous benefactors donated articles which were transformed into elegant furnishings for the sanctuary—velvet cloth was turned into a beautiful dossal, brass curtain rods became riddle posts, oak tableleaves were used in creating an inspiring crucifix, a few discarded maple pews furnished parts for a hanging baldichino. These co-called odds and ends were put together into a lovely altar. Appropriate symbols painted or carved on the wood and sewn into the cloth-furnishings brought vividly before the mind images which induce one to realize more fully the "ratio" of his worship.

A unique feature embodied in the design for the altar of St. Francis Jerome's Church is an elaborate symbolic portrayal of the Canon of the Mass. On both sides of the dark red velvet dossal rise wooden panels about a foot in width. Polychromed designs form a geometric pattern accentuating a series of circles which climb from the mensa to the canopy. In each of these is placed a beautiful apt portrayal of the thought signified in the prayer.

Yet in spite of its intricacies, all the detailed plans and drawings for the construction and embellishment of this altar were done by the seminarians. The actual work was accomplished by the people of the parish. As part of the club's program, two of the members of the club took a week of their summer vacation to help in the organization of this work. From all reports this proved to be a most interesting adventure. A few facts from their report will show at least the responsiveness of the people.

Cooperation

After the Sunday Mass, a parish meeting was held in the church which practically the

whole congregation attended. The different jobs were assigned —the men were to meet the next day to begin construction, while the women were to prepare suitable cloth for antependia, dossal, canopy, etc. Two professional carpenters took off a whole day to complete the job at St. Francis Jerome's. Ten sodality girls worked assiduously in order to complete the delicate painting in a single day. At St. Michael's, the other mission parish, eight farmers gave a midsummer day each to the task. The altar society gathered in the evenings, working late on the tedious sewing. The parishioners as a whole displayed their appreciation for the assistance of the seminarians by their generous hospitality. Repaid with such cooperation and hospitality both from the pastor and the people, the seminarians feel confident that the work of the club is proving worthy of their efforts.

The stress for such work to be accomplished by parishioners is naturally laid on small churches where it is more feasible. The fact, however, that such activities can be adopted in large churches is demonstrated in the accomplishments of St. Dominic's Church, Denver. Four cement pillars, used to support the large stone mensa, were made by the priests and men of the parish. Symbols were traced into the setting cement with the use of expert hands and even kitchen cutlery. The women of the parish did the sewing on antependia, dossal, and the canopy which hangs over thirty feet above the altar. Professional artisans were also called in for guidance, but the fact that the parishioners themselves in a large city parish achieved the results should be an incentive for others.

A Seminary Chapel

Another activity, in which all the members participated by actually working as well as designing, was the decoration of a chapel in the crypt of the Seminary. The symbolism of this triform chapel, dedicated to the Holy Trinity, portrays the doctrine of the Trinity. Appropriate symbols relating to the Three Divine Persons were used throughout. The use of symbolic colors of blue—contemplative life and faith—for the Father, green—mediation and hope—for the Son, and red—active life and charity—for the Holy Spirit, aided considerably in working out liturgical significance. In achieving the secondary object of their work, the artisans cut expenses to a minimum. Using reconditioned material, augmented by some new necessaries, they completely redecorated and installed three correctly appointed altars for the nominal cost of thirty dollars.

An interesting talk recently given to the seminary artisans sums up very well the value of such knowledge in their ministry. The speaker insisted that "it is the priest who must organize his parishioners in beautifying the ecclesiastical struc-

ture. It is the priest who must guide their artisan knowledge into ecclesiastical channels. It is the priest who must teach them the meaning and correct use of the sanctuary equipment produced. It is the priest who must explain the meditative thought behind a well planned symbolic creation. It is the priest who must educate their minds in directing the work of their hands as prayers ordained to their salvation. If the priest is not acquainted with such activities, how can he make use of these opportunities?" And then he exclaimed, "What a terrific influence a priest can have in drawing souls to live closer to God just by uniting his parishioners for the ostensible purpose of beautifying their place of worship!"

Teaching with Hands

As the months roll by, the ever-increasing experience of this little band of seminarians, vitally interested in the liturgy and its correct presentation, begins to manifest more and more the advantages it will bring to their future ministry. At present the accomplishments of their united efforts incite interest. The future holds its full realization as they progress in the art of "teaching with their hands."

Procrastination Is . . . . "

A business man in a southern city says that if he allows his payments to his church to lapse for three or four months, he begins to question the sincerity of the men in the front pews; if he lets his dues get nine months behind, he finds fault with the preaching; if he so neglects his obligations as to owe on his pledge for the whole year, he begins to suspect the preacher is a hypocrite and there ought to be a change. And if he neglects his obligations for several years, then, by and by, he says that he owes nothing to God, and ceases to go to church.

So it is well to keep our pew rent paid up if we would keep in the state of grace.

When a Scotswoman known in the village for her quarrels and long-enduring animosities lay dying, they asked her if she forgave everybody. She thought she did. "Even Susan McGregor?" "Ah, no," she exclaimed; she never would forgive Susan McGregor. "But you must," they said. "How can you not remember the Lord's prayer, about forgiving as we ask to be forgiven? Surely you'll forgive Susan McGregor?" "I'll not," she said firmly, "but you've opened my eyes; when I get better I must never say that particular prayer again." —The London Tablet.

Quaesita et Responsa

P. J. Lydon

If a duly appointed sponsor cannot personally be present at the baptism, is it necessary for the validity of sponsorship that the proxy be authorized by the sponsor or may the priest simply appoint one on his own authority?

The proxy must be authorized by the sponsor since he is given the power of agency, otherwise there is no valid act of sponsorship. The priest or anyone else cannot make the appointment of the proxy. Implicit approval suffices, for example, the sponsor may say "I approve of the person whom you name to act for me." The sponsor must touch the child personally or through a proxy in the act of baptism or immediately after. (C 765-5; Payen III n 1570); S C of Sacraments Nov. 25, 1925) Too often the sponsors take their duties lightly. There is a real obligation to see to the religious education of the baptized person in so far as possible and necessary (C 769). This should be impressed upon them.

A couple are doubly related by blood—first cousins and also second cousins because of two common ancestors. Is the dispensation valid if only first cousins are mentionel in the petition?

Under the law of the Code it is valid, as long as the higher degree is made known (C 1052). This was not the rule in pre Code law. For lawfulness even now both first and second should be mentioned in the petition. The Roman Curia requires that a geneological "tree" be inserted in the application.

Is some ceremony of installation necessary so that a pastor may possess the powers attached to his office?

As a rule, it is necessary. The Code (C. 461) states: "The parish priest obtains the care of souls from the moment of taking possession according to the norm of Canons (1443-1445)." The letter of appointment gives him only a jus ad rem, not actual power in the parish to which he is sent. Canon 1444 contains the principle that "missio in beneficii possessionem" should be made according to the method designated by particular law or lawful custom. The only exception is when the Ordinary for a just cause gives a written dispensation from the observance of the normal method and then this written dispensation is equivalent to taking possession (C 1444 Sec. 2)

Every parish is also a benefice (C. 1410) but not every benefice is a parish. The office of a Canon is a benefice. As a rule the dean is appointed to install the new pastor and the ceremony sometimes is described in synodal decrees. Merely going

to the parish and taking up parochial duties informally is not sufficient. A Bishop must take possession of his diocese according to the rule of Canon 334. Before this act of taking possession the new Bishop cannot validly exercise any act of administration or jurisdiction. The principle is the same in the case of parish priests.

A Retreat Master stated that religious who renew their vows gain a plenary indulgence. He said also that secular priests who renew the promises made in their ordination may feel confident that their temporal punishment is remitted. It is a "second baptism"? Is this according to recent Roman decrees?

The authentic source of information on grants of indulgences is the book "Preces et Pia Opera" Rome 1938. There is no mention of any plenary indulgence for the renewal of vows or for renewal of the promises made in ordination. There is an indulgence of three years for the private renewal of vows (n 695) This was given April 10, 1937. According to Canon 933 several indulgences are not gained by the performance of the same work unless the contrary is stated. Hence a plenary and a partial indulgence are not gained in this case. There are indulgences attached to various prayers said by priests, as we know, but renewing ordination promises is not one of them. Hence, the statement of the Retreat Master cannot be sustained.

May Catholics select another than their parish church for their funerals?

A Catholic per se may select another church or cemetery (C. 1216, C. 1223). Religious may not do so unless they are Bishops. Children under the age of puberty may not choose, but their parents or guardians have the right to make the selection even after the death of the children (C. 1224). Outside of this case of children, the relatives of the deceased have no right to select the church if the deceased did not make the request personally or through his lawfully appointed proxy. That the selection was made must be legitimately proved, e.g. by two reliable witnesses or the last will. In case of doubt whether another church was chosen, the right of the proper parish church of the deceased always prevails (C. 1217). If a person died at a distance, he is buried in the parish where death occurred but the family or heirs may have the corps transferred to the home parish at their own expense (C. 1218). Those who died while in possession of a residential benefice e. g., pastors, are buried from the Church of their benefice unless they lawfully selected some other church (C. 1220).

We sometimes read in Catholic papers that a person belonged to some religious order even when he was under no vows at all.

An "order" is a religious community in which at least some

members make solemn vows. A "congregation" implies that only simple vows are made by the members. The vows are either perpetual or temporary (C. 488 n. 2). The mistake is a popular one and is not according to canonical terminology. Jesuits, Dominicans, Franciscans, etc., are regulars and belong to an order. The Redemptorists, Passionists, etc., belong to congregations. The acts opposed to a solemn vow are invalid if they are capable of being made null, e.g., a marriage, a contract of sale, etc. The acts opposed to a simple vow per se are only unlawful (C. 579).

Sisters make simple vows; nuns, solemn vows.

"The Fifth Gospel"

Having indicated how great would be my praise, could I but linger over it, let me proceed to suggest what a "clear knowledge" of the position and opportunities of the Catholic Press implies.

The Catholic Press is a number of buildings, machines, filing cabinets, and people. But these particular buildings have a kind of consecration about them; like a church, they stand out in the community. These machines sing a kind of sacred song,—we cannot imagine blasphemy or obscenity issuing from them. These filing cabinets have the look of reliquaries, they contain sacred history and blessed records. And these people —they have sanctifying grace, and they subtly turn buildings, machines and cabinets into almost sacramental instruments of supernatural good.

The Catholic Press, then, can be called an "Angel" in the root sense of a Messenger from God to men. Like Gabriel of old, it still brings to men the tidings brought to Mary; like Raphael, it proffers to afflicted society remedies of heavenly efficacy and is the faithful Guardian of the way; like Michael, it is a Prince among the heavenly host, it defends us in battle and it aspires to be our protection against the snares of the enemy on the many fields of modern thought and debate.

The four Evangelists are so-called because they are the "messengers of good tidings," the "angels" of blessed news. With all due reverence, the writers in the Catholic Press can be called the Evangelists of the present day; the weekly and the monthly issues of your publications, although not divinely inspired, may be called the Scriptures of our times. Everyone will know what I mean when I call the Catholic Press the Fifth Gospel, the Gospel which records the activity from day to day of Christ and his Holy Spirit in the world.—Address of Archbishop Cushing to C.P.A. Convention in Boston.

N. O. D. L. Notes

Mr. William C. Smith

Comic books take a sharp drop

THE theatrical trade magazine "Variety" has a section called "Literati" devoted to the activities in the field of literature, particularly the field of popular literature. One of the items in a recent issue of the magazine is concerned with periodical literature and is headed "Mags and Comic Books Dip."

We thought the information contained in it, especially the part concerning comic books would interest our readers, and we present some of it here.

Says "Variety": "Sharp falling off in mag (magazine) and comic book sales during the past few months has cued all sorts of trade rumors regarding literati changes. . .

"Comic books have taken a sharp drop, from a 40,000,000 wartime sale to a present 25,000,000 circulation with the skids still on.

"Likeliest reason for circulation drop is deflation of a wartime boom in reading, when GI's, travelers, shifting populations, etc., read mags as a time killer, and publishers put out new mags in constant stream to meet the demand. Anyway, dealers are reported firing back magazine bundles unopened. . ."

All this indicates a trend. For one thing, it indicates that the comic magazine does not have as wide a circulation as it had—at least among adults. It is amazing how many grown persons read these magazines as time killers.

This does not mean, however, that comic books and comic strips are losing popularity among the juvenile set. It simply indicates that a great many adults have stopped reading them. The problem of children who read comics still remains.

No Complaint

An interesting sidelight on the publication of books bordering on the obscene is revealed in the magazine "Mail Order Journal" for June 1946. In an interview with J. J. Doran, Chief Inspector of the U. S. Post Office Department, the following interesting information was elicited concerning lost and stolen mail:

"Mr. Doran said the department has one type of case in which no complaints are registered.

"We have a number of publishing houses who publish books very close to the border line of obscenity,' he said. 'Some of our good citizens subscribe to buy those books but if the book is not received they do not want to make a complaint.' "

Mr. Doran's observation is quite interesting. If it means anything, it means that many of the people who buy the sort of trash mentioned by the Chief

Inspector have a guilty feeling about it. If they have a guilty feeling, how must the publishers feel?

And yet such "borderline" books, bad though they may be, can pass through the mails or be handled by a common carrier largely because it is almost impossible for a Federal District Attorney to obtain a conviction of the publishers. In many jurisdictions, a jury will be swayed by an appeal to "freedom of the press and freedom of speech" and will refuse to indict the publisher when he is brought before them.

Then too, many sex books make some pretense to being genuine medical treatises, and their publishers are hard to prosecute for that reason.

To state the problem simply, it is not necessarily laxity on the part of public officials, but it is apathy on the part of the public as represented by the "twelve good men and true" on our juries that is to a certain extent responsible for letting this sort of filth go through the mails.

What is indicated, then, is a revision of public opinion about what is bad and dangerous to morals. The only reason we can assign for such public apathy is the general breakdown of morality and a feeling that "it doesn't matter."

And yet Mr. Doran's words are indicative of the fact that the great mass of people are ashamed to buy these books. But many of them buy them anyhow. It is about time we Americans take stock of ourselves and determine which way we want to go—up or down.

FBI Speakers

It may be interesting, especially to priests and those laymen who have charge of programs for Holy Name Societies, K of C Councils, etc., to know that the FBI has in many of its Field Offices representatives of the Bureau who are available for talks on such problems as juvenile delinquency, crimes, and similar problems that should concern American citizens.

NODL directors could avail themselves of the services of these FBI representatives. In a talk before a local NODL group they could give some pertinent observations on the traffic in objectionable wares and the means the FBI uses to stop it.

All that is necessary is to contact the nearest Field Office of the Federal Bureau of Investigation and make the request for a speaker.

The D. A. R. and Color

The D.A.R. has relaxed its rule of allowing only white artists to appear in Constitution Hall and will permit the Tuskegee Choir to sing there. The ladies are receiving congratulations upon their safe arrival in the twentieth century.—Howard Brubaker in **The New Yorker.**

Magazines Disapproved

by the

National Organization for Decent Literature

September, 1946

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which:

(1) glorify or condone reprehensible characters or reprehensible acts;
(2) contain material offensively "sexy";
(3) feature illicit love;
(4) carry illustrations indecent or suggestive, or
(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

American Detective Annual
Army post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Best Songs
Big Song Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Detective
Current Detective
Cutie
Detective Book
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Feature Detective Cases
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Glamourous Models
Good-Time Charlie
Hi Yi
Howl
Humor, Inc.
Humorist
Indigestible Digest
Joker
Keep 'Em Laughing!
Khaki Wacky
Laff Annual
La Paree
Line Up Detective
Lip Parade
Lulu
Moron Laughs
Movie Glamour
Movie Play
Mystery Tales
National Detective Cases
Navy Romance
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Pictorial Detective
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Saucy Stories
Secret Detective Cases
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Varieties Cartoon Cavalcade
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Physique
Zippy Stories

Book Reviews

Mission For Samaritans, by Anna Dengel, M.D., Bruce, Milwaukee, 1945, (Problems of the Living Church Series) 126 pp., $1.75

THIS small but thoroughly absorbing volume is a survey of the tremendous problems of medical mission work the world over. It is written by the Foundress of the Society of Catholic Medical Missionaries, the first modern canonically erected religious society devoted specifically to the medical apostolate in the missions. Mother Dengel's thorough knowledge of the medical aspect of missiology is enhanced by her actual on-the-scene observations in the many far flung mission fields of the world.

The author commences by way of a definition of the medical mission apostolate, characterizing it as "that branch of missionary work through which skilled medical care is given to the sick and poor of mission countries, as a means of relieving their physical suffering and of bringing to them a knowledge and appreciation of our Faith."

Motives Of Mission Work

Three principal motives are submitted for all mission work, and hence for the medical mission apostolate: (1) Christ's great Commandment of Charity, (2) the imitation of Our Lord's method in the spread of His Kingdom, (3) the motive of justice (especially in pagan countries) — the tremendous debt which we the white race owe the peoples subjected and exploited by our forefathers.

There follows a concise bit of historical background, from early Christian times, regarding the changing status of medicine and the concomitant development of the Church's attitude toward the art of healing as one of Her chief means of practicing Christian charity.

Then, a chapter on the medical missions in the 20th Century, wherein is included a consideration of "the extensive and devoted work of the Protestant denominations" in this field.

The subsequent chapters, comprising the principal portion of the volume, are devoted to a survey of the medical mission problem in Africa, India, China, the Philippines, Japan, Oceania, Latin America, among the North American Indians and Eskimos, and among the Negroes and underprivileged whites of our own South.

This all-too-quick world-embracing survey is eminently readable and shockingly revealing. Dr. Dengel has ably pictured the prevailing conditions of health in the missions, indicated the progress made (little), and emphasized the crying need of greatly increased attention to the problem.

In conclusion, the author insists (so rightly!) that even supposing a veritable Utopia of medical mission care were established, the problems would not yet be solved. "All endeavor can avail but little unless it is accompanied throughout by a great effort, a striving toward the realization of a Christian ideal in our basic social and economic structures, and by a renewal of all life, individual and social, in the spirit of Christ and of His teachings."

Need For Christ

This little book will surely contribute much toward crystallizing the immense problem of medical mission work in the minds of the clergy and laity. Further, it is to be hoped that, with God's grace, it will draw many generous souls to seek their life's work for Christ in this fertile Mission for Samaritans.

The author's style is free and easy. Not least of the little work's assets is a surprisingly large number of excellent and pertinent photographs. There are included a fine bibliography and a suitable index.—John P. O'Brien, C.S.V., Ph.D.

That Hideous Strength, C. S. Lewis, N. Y., Macmillan, 1946, 459 pp.

There is no disputing Clive Staples Lewis' high place in the hierarchy of modern English letters. He is a thinker and a writer who exemplifies the stale and staid truism that literature cannot be divorced from life; that the literature of an age flows from the spirit of the age or the forces that conflict in the age. Lewis lives in age of pagan scientism and he cries out to the people of his age to abandon their folly, to awaken to reality. If Lewis had written a generation earlier, he would constantly have been contrasted to H. G. Wells by the critics. Wells would have been the champion of godless science and Lewis the champion of the perennial philosophy and the theologies to which it is handmaiden.

Wells has been the prophet of the Utopia to which science may lead man. Lewis is the prophet of the Paradise to which goodness can lead men. Lewis has popularized, given anew, not to the experts but to the people, the old truths. He has made them new truths, or rather has demonstrated that there is always novelty in truth, that truth is inexhaustible.

That Hideous Strength is the third of a trilogy of novels, perhaps the best of the three, concerned with the efforts of a Dr. Ranson to thwart the designs of the powers of evil on the universe and its inhabitants. The first two books of the trilogy dealt with Ranson's adventures on Mars and Venus. The present volume concerns events that take place on earth. The representatives of the Devil through the agency of a scientific organization secure control of England.

They hope to win Merlin, the great mage of the Arthurian legend, to their party and make use of his occult knowledge. Merlin returns to life but aligns himself with Ranson. Together they destroy all the agents of evil.

The novel has the same theme as others of Lewis' writings. There is a divine economy, good will overcome evil, even the evil that God permits serves His purposes. I imagine that Lewis has novelized, or allegorized, or fairy-tale-ized the theme on the assumption that he could thus put his message across better. It strikes this reviewer, however, that while in so presenting his message Mr. Lewis has not failed, he has not so effectively presented his case. For Lewis novels about good and evil are not half so attractive as his essays about good and evil. These novels are, I believe, an attempt to influence the type of mind which Wells influenced, but they fall, structurally, to the level of H. P. Lovecroft's phantasies. Only Lewis' master-style saves them. Lewis can, like the early Chesterton, make the unbelievable reasonable and therefore eminently believable. Unlike Chesterton, Lewis does not pile shock upon shock, climax on climax, to move the reader to will what he wishes him to will.

That Hideous Strength shares the force of Lewis' other writings and the weakness of his other novels. If another had written it, it might be called promising. As Lewis has written it, it must be called good, —meaning that it is not so good as the excellent *Screwtape Letters* or *The Great Divorce.*

Vincent T. Eaton

The Peacemaker, John M. Haffert, Scapular Press, New York, 1945, viii, 212 pp., $2.50.

THE life of Blessed Nuno Alvarez, Our Lady's knight, who bore on his shield and flag her rosary and scapular; of Blessed Nuno who, though second only to the king in wealth and power, chose to surrender both and to enter a Carmelite monastery; of Blessed Nuno who "lived the message of Fatima five centuries before Our Lady delivered it"—this is the approach, at once fresh and timely, that John Haffert uses in presenting the story of Fatima.

In this well written and interesting book the author presents to individuals, and even more forcefully to nations, the reward of devotion to Mary. It is a reward which Mary promised explicitly in the second apparition at Fatima when she said, "If people attend my petition . . . there will be peace." The author has also incorporated artistically into his story a brief history of Mary's great promises, previous to Fatima, regarding her rosary and scapular.

John P. Barbernitz

Suggested Subjects and Sermon Jottings

Ignatius Smith, O.P. *For the Month of September*

Thirteenth Sunday after Pentecost

September 8

Ingratitude

Introduction: When Jesus asked "Where are the nine" He placed divine disapproval on ingratitude.

Body of the Sermon

I. Ingratitude is Common

1. You have been hurt often by the unthinking and deliberate unthankfulness of those whom you have helped.
2. Some nations whom the United States has helped are proving very ungrateful.
3. Men and nations are showing themselves very ungrateful to God by their neglect and hatred of Him.

II. Ingratitude is Ignoble

1. While ingratitude may be excused if it proceeds from forgetfulness it is ignoble when caused by criminal negligence.
2. It is ignoble when not even the desire or intention to reward a benefactor is present.
3. It is very ignoble when it (a) returns evil for good (b) belittles the benefactor or the gift, (c) questions the motives of the giver.

III. Ingratitude is Sinful

1. Gratitude is a virtue, paying a debt of honesty and ingratitude implies pride and a contempt of benefits.
2. Ingratitude implies injustice because the benefactor has a right to the thanks of the beneficiary.
3. All sins imply ingratitude and ingratitude opens the way for other sins.

IV. Ingratitude is a Social Disaster

1. It cripples generosity, mercy, charity and the service of the distressed.
2. It promotes vindictiveness, hatred and dissension.
3. It retards social betterment and it drives God out of human relations.

V. Ingratitude is UnChristlike

1. Jesus publicly thanked God His Father at the tomb of Lazarus.
2. Jesus was pained by the ingratitude of Judas, Peter, the people whom He fed, of Jerusalem over which he wept.
3. Jesus denounced ingratitude when he condemned the ungrateful steward and the tenants who killed the servants of the householder.

Conclusion

Acknowledge gifts and kindnesses from men and God.

Other Suggested Topics

From the Epistle (Gal. III, 16-22)

The Promises of God
The Old Law
Justice by the Law
God's Concern for the Hebrews

From the Gospel (Luke XVII, 11-19)

The Leprosy of Sin
Crying to Jesus
Go to the Priests
Go Thy Way

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Fourteenth Sunday after Pentecost

September 15

The Providence of God

Introduction: Jesus preaches the Providence of God to those who seek merely material security and solely through their own efforts.

Body of the Sermon

I. Facts About Divine Providence
1. In itself it is an orderly plan for the realization of a purpose.
2. Divine government is the execution of the plan of Divine Providence.
3. Divine Providence in relation to the hierarchy of creation is found in the subjection of the lower to the higher.
4. Divine Providence bespeaks the Intellect, Will, Love and Power of God.

II. The Evidence of Divine Providence
1. It is evident in God's laws and in divine declarations about Divine Providence.
2. It is evident in the orderliness of the Universe, in the regularity and in the laws of nature.
3. It is evident in the organization, peace and civilization of human societies that obey God's laws.

III. The Consolations of Divine Providence
1. It gives us hope when in the failure of human plans we know that God is not indifferent to our needs and our destiny.
2. It gives us joy in distress to know that suffering is a part of the plan of the Providence of an all-knowing and all loving God.
3. It gives us certainty and surety that in following God's plan for our lives we will be happy.

IV. The Rejection of Divine Providence
1. This is done when men and nations act as if there were no God.
2. This is done when life is so planned as if it ended with the grave.
3. This is done when Deists and others make God impersonal and remote from the world.

V. The Folly of Rejecting Divine Providence
1. This is evident from the failure of states to create happiness through social security alone.
2. This is evident from the international chaos caused by dictators' attempt to take God's place in the universe.
3. It is shown from the disintegration of family life through birth control which worships economic security and distrusts God.

Conclusion: Thank God for His heavenly care of us. Live with God and live His plan of human conduct.

Other Suggested Topics

From the Epistle (Gal. V, 16-24)
Life a Warfare
The Dignity of the Human Body
The Slavery of Lust
The Fruits of the Holy Ghost

From the Gospel (Math. VI, 24-33)
God or Mammon
The Value of Human Life
The Heathens of this Day
The Purpose of Life.

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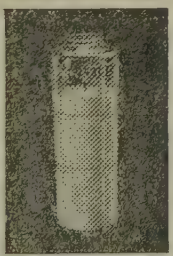

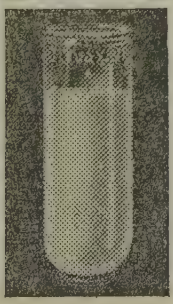

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INCENSE AND CHARCOAL

Fifteenth Sunday after Pentecost

September 22

Afflictions

Introduction: The sorrow of the widow of Naim was an affliction not without its blessings.

Body of the Sermon

I. Afflictions Are Universal
1. Man is born to suffer.
2. Afflictions are the common lot of all humanity.
3. Nothing you have or can do will save you from afflictions, neither wealth, health, holiness or power can prevent them. You must expect them and prepare for them.

II. Afflictions Imply Sin
1. In general they are among the consequences of original sin.
2. Many afflictions are a punishment for actual sins.
3. They should be accepted as an atonement for sin and not viewed as an excuse for sinful challenge of God's love.

III. Afflictions Bespeak Virtue
1. Afflictions, properly accepted, choke the sins which kill virtue.
2. They are God-given occasions and opportunities for the exercise of virtue.
3. The saints, when not visited by afflictions, prayed God to send them suffering so that they might do penance and grow in virtue.

IV. Afflictions Point to God
1. They show that God is not neglecting us and is leading us to Himself.
2. They are a sign of God's love.
3. They reveal the Power and the Providence of God.
4. They make us the imitators and living mirrors of the afflicted God-man, the suffering Jesus.

V. Afflictions Call to Mary
1. Mary loves those who are afflicted as she and her divine Son were afflicted.
2. She is the Mother of Sorrows and also the Comfortress of the afflicted.
3. As the Mother of suffering humanity she will be most kind to those who in their afflictions have recourse to her.

Conclusion: Be afraid of too much peace and prosperity. Get ready in mind and will for affliction.

Other Suggested Topics

From the Epistle (Gal. V. 25-VI, 10)
Envy
Fraternal Correction
Sympathy
Self Deceit

From the Gospel (Luke VII, 11-16)
Mothers' love
Filial Piety
Coming to Life
Fear of God.

Sixteenth Sunday after Pentecost

September 29

Humble People

Introduction: Jesus, the humble Savior, teaches forcefully that proud people are not acceptable to God and that all humble persons are sure to be rewarded.

Body of the Sermon

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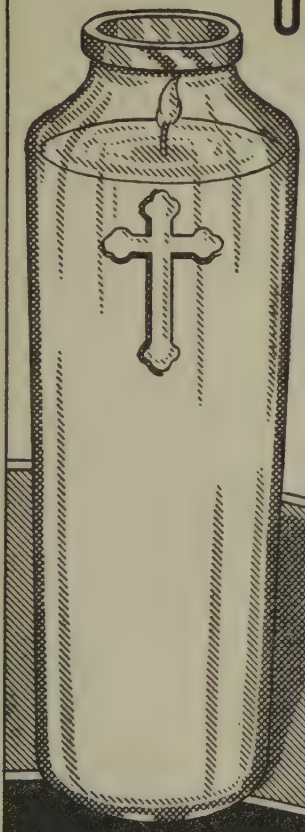

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I. **Humble Persons are Truthful**
1. They do not minimize or excuse their imperfections.
2. They are not blind to their own perfections though they do not brag about them like the proud Pharisee.
3. They do not take full credit for their perfections but truthfully acknowledge what they owe to God and others for their existence and development.

II. **Humble Persons are Sociable**
1. They contribute to the peace and happiness of every group because they quickly respect the rights of God and neighbor.
2. They are not filled with the disturbing and nuisance faults of pride, arrogance, envy, quarreling and other kindred disturbers of the peace.
3. They are quick to ask pardon and quick to forgive.

III. **Humble Persons are Strong**
1. In the opinion of selfish arrogance and in the philosophies of the superman and the super race humility is weakness.
2. Really humble persons are meek because they have intelligent self control and great strength of character.
3. Meekness is not weakness or the omnipotent Jesus would not have been meek and humble of heart.

IV. **Humble Persons are the Hope of Society**
1. Humble persons are the key persons in domestic felicity and peace.
2. Only humble persons can be trusted to be obedient to law and to advance political order and peace.
3. On only humble persons can be built Catholic unity and power for world reorganization.

V. **Humble Persons are Godly**
1. They are like the wise and strong Jesus.
2. They are conscious of God's power, grateful for God's Providence and submissive to God's laws.
3. They are certain of eternal happiness with God.

Conclusion: Beware of pride of life and pride of intellect. Pray to God for a humble and an agreeable disposition.

Other Suggested Topics

From the Epistle (Ephes. III, 13-21)
The Fatherhood of God
The Life of the Soul
The Charity of Jesus
The Perpetuity of the Church

From the Gospel (Luke XIV, 1-11)
Intellectual Pride
Honor Before Men or God
American Bragging
Christian Manners.

Seventeenth Sunday after Pentecost

October 6

Love of God

Introduction: Jesus takes advantage of the animosity of a baiting Doctor of the law to teach that our greatest duty is to have love for God.

Body of the Sermon

I. **Love for God is Noble**
1. Love for God is charity with God Himself as its object.
2. Love for God reigns over all

the other virtues. It has primacy and sovereignty.

3. Love for God is noble because of the perpetuity which carries it and the lover of God into eternal happiness.

II. Love for God is an Inescapable Comand

1. It is written in all sub-human creation, in stone, plant and animal, and in the laws of nature.
2. It is written in the soul of man, in the image of God in human nature.
3. It is written in the Old Law Countless times and it is the dominant note in the Divine Symphony of the New Testament.

III. Love for God is Just Compensation

1. God's love for us is evident in Creation, in Redemption, in Sanctification and in the Eucharist.
2. Our love for God is an act of gratitude for His love of us. It helps pay the debt we owe Him.

IV. Love for God Must be Practical

1. Love for God is not a mere sentiment to be locked up in our own hearts.
2. It must be manifested actively in the service of God through faith, through worship, through obedience to His commandments.
3. Love for God must be manifested in active love of neighbor, of all humanity that needs help.

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4. Love for God must be evidenced in active service of underprivileged and needy humanity.

V. Love for God is Valuable

1. It brings great happiness to humanity by advancing social progress and peace.
2. It brings happiness here to those who have love for God.
3. It brings eternal merit and rich reward in heaven.

Conclusion: Prove today your love for God by acts of love and by some kind deed to a needy person.

Other Suggested Topics

From the Epistle (Eph. IV, 1-6)
- Confidence in God
- Catholic Unity
- Christian Peace
- Christ Forever

From the Gospel (Matt. XXII, 35-46)
- Asking God Questions
- Arguing with Jesus
- What Think You of Christ?
- The Folly of Unbelief

Currente Calamo

(Continued from page 8)

on May 25, dedicated to Our Lady of Angels. The Blessed Mother is good to him and to her dear colored children. (**Nolite me considerare quod fusca sim, quia decoloravit me sol!**) She seems to work for Maryall under another of her beautiful titles, **Regina Cleri,** for we seem to recall his telling us — Father John, that is—that by far the larger part of his benefactors are priests from all over the country.

His work is only one element of

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Currente Calamo

the Negro Apostolate in the Mobile Diocese. That's the Diocese, remember, that harbors Father Harold Purcell and his City of St. Jude. A priest-friend writes from Birmingham that the Edmundites are doing great work. And in the course of a friendly note scratched out in longhand, Father Joe Durick of the Birmingham Apostolate casually drops the remark that "The Josephites had 105 for Confirmation the other night (all converts) and the Passionists recently completed a fine school. . . "

Deo Optimo Maximo

WE just 'phoned St. Vincent's Archabbey, Latrobe, Pa., to find out what's what about the big celebration they're having over there on Labor Day. It's going to be a Pontifical High Mass, celebrated by the Apostolic Delegate in honor of the Benedictine Centenary in this country.

St. Vincent's was the first Benedictine community in the United States. Its daughter-foundations are St. John's, Collegeville; St. Benedict's, Atchison, Kansas; Belmont Abbey, N. C.; St. Bernard's, Alabama; St. Leo's, Florida; St. Procopius' at Lisle, Illinois; St. Mary's, Newark; St. Gregory's, Shawnee, Oklahoma; Assumption Abbey, Richardton, N. D.; St. Bede's, Peru, Illinois; Holy Cross, Canon City, Colorado; St. Peter's, Saskatchewan; St. Martin's, Lacey, Washington, and St. Anselm's, New Hampshire.

Where's St. Meinrad in that list? That's what we wondered, too. It appears that St. Vincent's and its daughters are American Casinese, while St. Meinrad's is Swiss Casi-

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nese. English Benedictinism is represented in this country by St. Anselm's Priory, Washington, D. C., and Portsmouth Priory, Rhode Island.

Self-subsistent Community

St. Vincent's is one of those old-country establishments including everything from a cobbler's shop to a book-bindery—self-subsistent, practically, and owning thousands of acres of adjacent property.

Its population: one mitred archabbot, 180 priests, 32 clerics, 8 novices, 22 brothers, 3 oblates, 32 nuns, 400 collegians, 300 prepsters, and 80 to 100 seminarians (most of them for the Pittsburgh Diocese). The grand total comes to 1,058—and that's a lot of people to have sitting down to dinner at one time every day!

Archabbot Koch, as lord spiritual and temporal of this domain, enjoys more **imperium** than many a sovereign bishop in our hierarchy. Besides ruling his own **pied a terre**, he appoints pastors (saving the canons) to some 43 parishes in the Archdioceses of Baltimore-Washington and Chicago; in the Dioceses of Altoona, Covington, Erie, Pittsburgh, and Youngstown.

He also staffs St. Emma's Industrial and Agricultural Institute in Rock Castle, Virginia, as well as the Barry-Robinson Home for Boys in Norfolk.—And he provides chaplains for two hospitals.

St. Vincent's has just embarked on an expansion program involving an outlay of $2-million and intended to provide a gymnasium, dormitory, and dining-hall. So far, about $200,000 has been pledged or received. They're still pretty far wide of their goal, as you can see, but they're counting on the devo-

tion of their alumni and on the many friends they have won through a century of service to the Church in the United States.

Postscript on the Newman Centenary

OF the many tributes to Cardinal Newman that have flowered during this his centenary year, one of the most graceful is a 60-page pamphlet prepared by the seminarians at Dunwoodie and printed by the Paulist Press.

It has in it only four essays — The Sanctity of Newman, Newman and the Seminarian, Newman and the Catholic University of Ireland, and The Poetry of Cardinal Newman—but they are very well done and not the least bit amateurish. The students signed only their initials to their work, having caught something of the Cardinal's spirit, as the epilogue says: "Obscurity and contempt are better than name."

The booklet certainly is a credit to everyone who had a hand in it, from Father Cohalan and Father Sloane, together with the writers, down to Mr. Menendez of the Paulist Press.

Re: Charles Poletti

It seems now that Charles Poletti, former Lieutenant Governor and for a short time Governor of New York, is not a formal apostate as implied by Ritchie Low, Vermont columnist whom we quoted here in our July issue. Low had said that Poletti quit our Faith and joined the Baptists, but a schoolmate of Poletti's in Barre, Vermont, tells us otherwise.

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"Poletti, I am certain from personal knowledge," he says, "was never a practicing Catholic. In fact, he was thought by his friends to have had no connection with the Church.

"A few years ago, when his name was in the news, I was talking to the Pastor at Barre, a very good friend of mine. Because of a certain circumstance in that town (which I won't go into here), we both suspected that Poletti might have been baptized a Catholic. As a matter of fact, in checking the Baptismal Register there, I found that he had been, though a serious mistake had been made in the entry.

"Just a few months later, Poletti had reason to make a trip to Barre to inquire if he had been baptized Catholic. He had never been sure of it himself until then. There is no record of his First Communion. Knowing him from childhood on, I can testify that he was never brought up a Catholic. He is not a convert from Catholicism to Protestantism. He was left an orphan at a very early age and whoever cared for him failed to send him to the Church in which he had been baptized."

Correspondence

Editor:

Would you help us hobby-lobby for the missions by inserting an appeal for rosaries and prayer books that pastors find lying around in the pews and are unclaimed?

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Our Sunday Visitor, Huntington, Indiana

them, making them like new.

Rosaries are hard to get and we have requests from missions for them. It may be a hundred to one shot, but who knows?—we might be deluged. I hope a hope. . .

The Assisians
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Our Lady of Fatima

Editor:

Some time ago the writer heard a zealous pastor discoursing on the negligence of priests generally in following out the requests of Our Lady of Fatima.

As readers will remember, the Blessed Virgin not only told the peasant children of Portugal what must be done in order to insure world-peace, but she accompanied her warnings with visible signs—one of those signs being shown before seventy thousand people. In addition, she uttered the prophecy and the threat that if her requests were not heeded, another and even greater conflict would follow the First World War and during the next pontificate—a prophecy and a threat which were fulfilled to the letter.

As readers will also remember, one of the conditions laid down for the obtaining of a permanent world-peace was the conversion of Russia through the prayers and penance of the Faithful. The U. N. has been making some attempt in that direction it is true, but the helplessness of that organization is daily becoming more evident: a helplessness which might have been expected the moment it left God out of its deliberations. Now, Our Blessed Lady has told us very definitely and specifically what we must do to prevent the avalanche of destruction which we are now seeking to avoid—but are we doing it?

To get back to the point at which this letter started: the writer, after being made aware of his own negligence as a priest in bringing the Blessed Virgin's requests to the people, wrote an article on the matter for the Ave Maria entitled, "Our Lady's Warning at Fatima."

The response was immediate, inquiring where additional information could be obtained and asking also why special devotions are not being held in our churches. One writer, after mentioning that he has never heard Our Lady of Fatima mentioned from a Catholic pulpit, asks very seriously if the Church is doing anything anywhere in the way of carrying out the Blessed Virgin's requests.

Of course the Church is doing something, and something definite too, as witness the prayers for the conversion of Russia after Low Mass, the consecration of the World and of Russia in particular to the Immaculate Heart of Mary by the Holy Father on the occasion of the 25th anniversary of the apparitions at Fatima, special devotions in various churches over the country, etc.

In spite of these facts, however, and the example of the Holy Father, the question is still pertinent: Have we priests been sufficiently energetic in carrying the appeal of Our Blessed Lady to the people entrusted to our care? The writer certainly feels that he himself has been negligent in that regard. How about you, Reverend Reader?

Rev. Thos. A. Lahey,
C.S.C., Ph.D.

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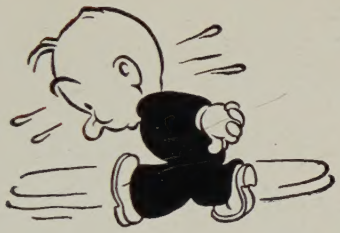

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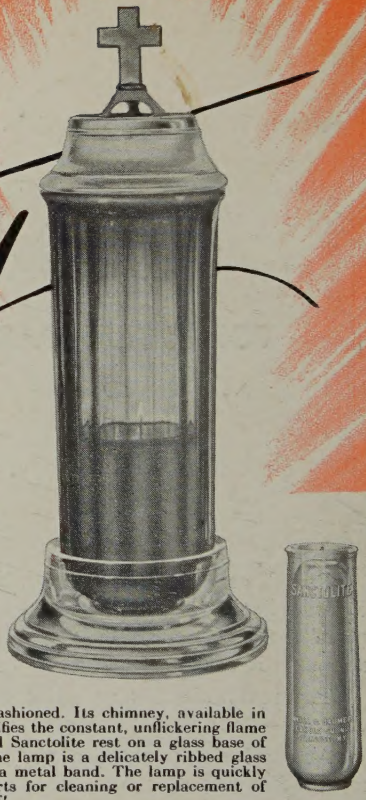

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